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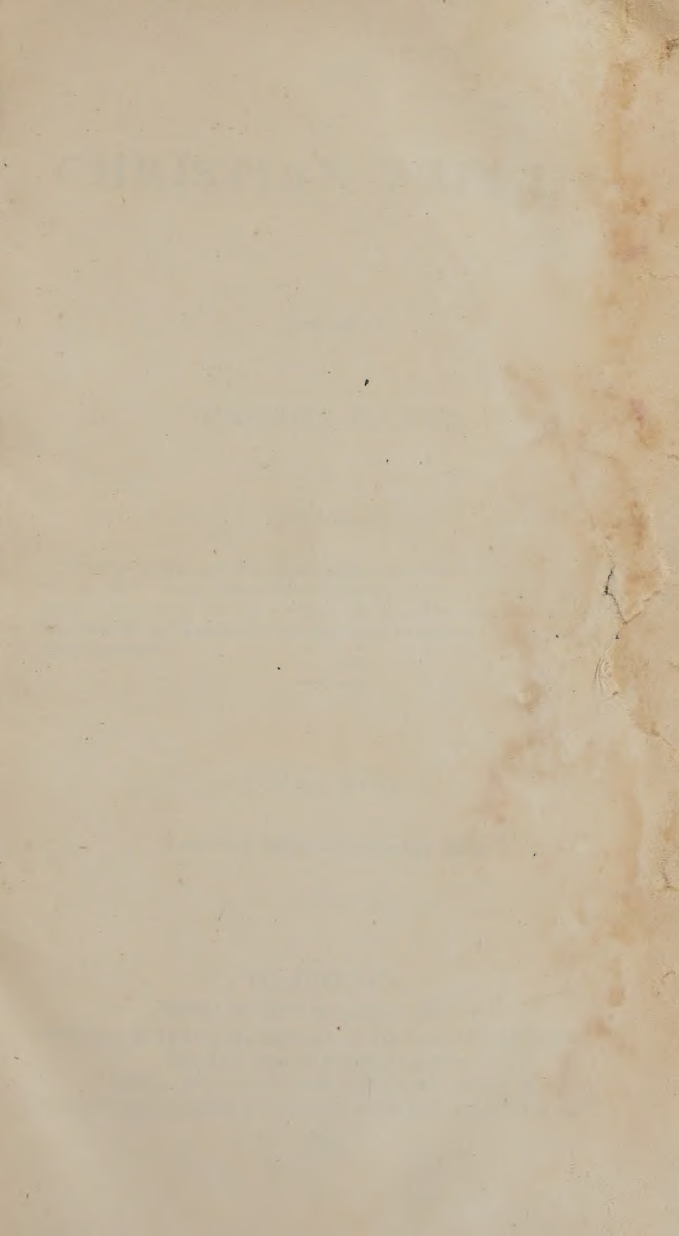
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THE
CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

“Prepare ye the way of the LORD, make straight in the desert a high way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together.”

VOL. XIII.

JANUARY 1839—DECEMBER 1839.

GLASGOW:

PRINTED BY JAMES HEDDERWICK AND SON.

LONDON: SIMPKIN, MARSHALL, & CO. STATIONERS' COURT.

BELFAST; GOWDY, ROSEMARY-STREET.

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THE
CHRISTIAN PIONEER.

JANUARY, 1839.

THOUGHTS FOR NEW-YEAR'S DAY.

“We spend our years as a tale that is told. It is high time to awake out of sleep.—This year thou shalt die.”

ARE you prepared to meet your God? The last setting sun has added one more to the number of your years. What report has it carried to your Judge? Has it recorded in eternal lines, your usefulness or your indolence; your self-denial or your indulgence; your devotion or your impiety? God's judgment will be as exact as his memory. What you have sown, that you will surely reap. If the last year has convinced you of the lapse of time, the decays of age, the frailty of human life, the certainty of death, and the need of preparation, what are the resolutions which this day requires?

You must put a new value upon time. You must remember that time, unheeding your delays, mindless of your wishes, travels on with a noiseless but inexorable step. Unaccommodating to your sloth, the awful Now asks you but once to embrace it, then turns its back upon you, and your hands are stretched out after it in vain. All you hope to accomplish must be done in a few days of the uncertain future. If you have neglected, till this period, the cultivation of your intellectual powers, and the establishment of religious principles, you have added another chain to the bonds of moral servitude—the bonds which moral fortitude has to burst asunder. Reformation in you will now require another struggle, and the resolution to enter upon it another sinew. The God whom your moral indolence has displeased from day to day, has suspended your punishment from year to year. Shall not this fresh proof of divine clemency melt the frozen bosom of ingratitude? Has your heavenly Father, ever thoughtful for your good, preserved you in life and

loaded you with blessings, only that you should be forgetful of him? Are you in youth,—resolve, this day, that you will be industrious in order to be useful, and virtuous in order to be happy. Let this coming year witness your increasing efforts to gratify your parents and friends by your intellectual and religious improvement. Jesus Christ increased in wisdom as he increased in age; and so can you.

Are you in middle life,—now is your time for great efforts, great sacrifices, and great attainments. Time to you is of exceeding value. Waste not an hour. Remember, that while you fold up your hands, time folds not up his wings. Prevent the lethargy of your best energies. Do what you can do; for this is the measure of your duty.

Are you in age,—and have many years witnessed your virtue? You know its delights and its consolations—well done, good and faithful servant. But, if your hoary head tells only of your vices, religion has no consolation for you. Habitual sin cannot enter the kingdom of God. You may repent, and yet receive the benefits promised to the deeply sorrowful and the truly converted. Christ is an all-sufficient Redeemer, able to save to the uttermost all who come unto God by him.

Whatever your age or condition, recollect, that this year you may die;—and are you now what you hope to be when death summons you to judgment?

Count that day lost, whose low descending sun
Views from thy hand no worthy action done.

Brookes' Daily Monitor.

TIME with resistless wing his way pursues,
Nor heeds the lingering tardy steps of man;
Year after year he hastens to its close,
And urging on, fulfils the eternal plan
Which, nameless ages past, in Heaven's decree began.

Another year is number'd with the past;
Its joys all ended and its sorrows heal'd,
Its hopes and fears in dark oblivion cast,
Its virtues and its sins for ever seal'd,
Till by eternity's dread light they are reveal'd.

But look! a new-born year now strikes the view,—
 Infant in age, though manly in its speed;
 New scope is given for sins and virtues new,
 New hopes are raised, new fears the old succeed,
 And new-born griefs and joys o'er man's vain life are
 spread.

Thus in their ceaseless round the years advance,
 Each hastening life the nearer to its end;
 Thus every year and every day, perchance,
 To thoughtless man new calls and motives lend,
 His swiftly fleeting hours in Heaven's high work to spend.

Learn wisdom then; review and note thine hours,
 Call home thy wandering heart, raise thy dim eye
 Where heaven's broad light in bright effulgence pours
 Its matchless splendours through the spangled sky,
 And own with swelling heart thy Father, God, is nigh.

Rejoice that God is nigh; rejoice to trace
 In all material forms His hand divine,
 Who taught the obedient sun to know its place—
 Who taught the glorious arch of heaven to shine,
 And, with thy voice of praise, its silent praise combine.

But chiefly own His hand, whose power and skill
 A nobler fabric rear'd—the human mind;
 Who form'd the soul, to read and know his will,
 To speak his praise, and in his service find
 A holier joy than earth's best joys combined.

This joy be thine! Let no base cares prevent
 The pure and calm delights which freely spring,
 To fill the soul on holy duty bent;
 Come then! thy free and grateful offerings bring,
 And let the arch of heaven with Heaven's high praises
 ring.

Christian Register.

FANATICISM AND REASON.

A friend has kindly sent us the following article, copied from the *Edinburgh Magazine* of 1780. Its remarks will prove as practically useful now as then. The numbers still are great who sacrifice reason to mysticism, and

delight in imagined and far-fetched allusions, in types and figures, which never entered the conceptions of the writers of passages thus grievously distorted, rather than in the plain and expressive Scriptural facts and commandments, which all who run may read—who read, may understand. There are numbers even yet, who, if they thought the Bible did not inculcate their creed-theology, would style it, in the irreverent language of this so-called evangelical divine, “a mere nose of wax,” or who would utter the impious words, that it should be burned.

Can any of our Correspondents inform us, who were the Editors of the Edinburgh Magazine in 1780?—ED.

Cardiphonia, or the Utterance of the Heart in the course of a real Correspondence, by the Rev. John Newton of Olney, Bucks.

THE author of these letters is not destitute of ingenuity; but it is so beclouded by mysticism, so distorted by nonsense, that it seldom appears to any advantage. There is a vivacity in the following remark on the *spiritual* expositors of the Old Testament, which convinces us that the author's understanding would instruct him to despise absurdity of any kind, if he had courage enough to put himself under its direction. “I suppose I should have thought the Bible complete, though it had not informed me of the death of Rebecca's nurse, or where she was buried. But some tell me that Deborah is the law, and by the oak I am to understand the cross of Christ; and I remember having heard of a preacher who discovered a type of Christ crucified, in Absalom hanging by the hair on another oak. I am quite a mole, when compared with these eagle-eyed divines, and must often content myself with plodding upon the lower ground of accommodation and allusion, except where the New Testament writers assure me that the mind of the Holy Ghost was. I can find the Gospel with more confidence in the history of Sarah and Hagar, than in that of Leah and Rachel; though, without Paul's help, I should have considered them both as family squabbles, recorded chiefly to illustrate this general truth, that vanity and vexation of spirit are incident to the best men, in the most favoured situations.”

But it is seldom that we meet with such pertinent observations as these, in the volumes before us. The author is too fond of placing the chief part of religion in certain ineffable and incommunicable impulses and feelings of the heart—talks with too much assurance of his own experiences of the power of divine grace—and appears, through the whole series of his correspondence, to be as infallibly certain of his election to everlasting life, and of the truth of the leading doctrines of Calvinism, as an apostle would be, even in the plenitude of inspiration. We are disgusted with vanity in every form; but when it assumes the dress of religion, we are more than disgusted—we are really shocked; it is odious; it is unnatural; it is a monster of equivocal generation; nor will reprobated complaints of indwelling sin, declensions, backslidings, lukewarmness, and all the tiresome commonplace jargon which generally figures in the confession of a Methodist, make any amends for that insufferable self-conceit which arrogates to himself and to his own party, the exclusive privileges of the covenant of grace, and converts the Gospel of our common Saviour into a mean contracted system of *favouritism*. “It pleased God,” says this writer, “to command the veil from my eyes, and I saw things in some measure as they really were. Believe me, it was not a whim or a dream that changed my sentiments and conduct, but a powerful conviction, which will not admit of the least doubt—an evidence which, like that of my own existence, I cannot call in question without contradicting all my senses.” In a letter to a friend, the author says, “You place the whole stress of your inquiries upon reason. I am far from discarding reason, when it is enlightened and sanctified; but spiritual things must be spiritually discerned, and can be revived and discerned no other way, for to our *natural* reason they are foolishness. This *certain something* I can no more describe, to those who have not experienced it, than I could describe the taste of a pine-apple to a person who has never seen one.”

It was necessary to discredit *natural* reason, in order to establish such an *unnatural* position as the following: “Unless mercy were afforded to those who are saved, in a way peculiar to themselves, and which is not afforded to those who perish, I believe no one soul could be saved.

For I believe fallen man, universally considered as such, is as incapable of doing the least thing towards his salvation, till prevented by the grace of God (as our Article speaks), as a dead body of restoring itself to life. There is a discrimination of persons by the grace and good pleasure of God, where by nature there is no difference, and all things respecting the salvation of those persons are infallibly secured by a divine predestination. I do not offer this as a rational doctrine, though it be highly so to me, but it is Scriptural, or else the Scripture is a mere nose of wax, and without a determinate meaning. What ingenuity is necessary to interpret many passages in a sense more favourable to our natural prejudices against God's sovereignty!"

We are not all surprised to hear men of such principles as this writer espouses, exclaim so bitterly against reason. They are conscious of an irreconcilable hatred between the common sense of mankind, and a faith that sets all nature and reason at defiance. The abettors of this dark and dreadful creed, escaped from the common feelings of humanity, take refuge in the sovereignty of God, and under the pretence of submission to his *will*, sully his noblest attribute of benevolence. But we reflect the highest dishonour on the Deity, by supposing that his proceedings are under the direction of mere arbitrary sovereignty. Upon this supposition, we have no security for any thing: order may give way to confusion, misery may prevail over happiness; wisdom, justice, truth, mercy, may in one moment yield to that sovereignty, which, armed with omnipotence, may unsettle the universe, and turn heaven to hell.

That God created the world merely for *himself*, as if he needed it to make it a theatre on which to display all the varieties of his power, is an hypothesis that shocks the humane and pious heart, but which, though not expressed in so many words, is the very hypothesis contended for by those writers who have established *predestination* as the beginning, and *everlasting punishment* as the final event of a reasonable creature's doom. Upon the genuine principles of this hypothesis, if pursued to their natural consequences, there is no security for the happiness of any created being in the universe—no not

even for the happiness of the *elect*. But our Calvinistic casuists are disposed to tell us, "That though God might justly have condemned them, as well as others, yet he hath promised that he will not; and it is impossible for God to lie." *How*, we ask, are they certain of that? *Wherein* lieth the impossibility of it? If the Divine being can act against all the claims of justice in one case, may he not in another? But perhaps it will be said "that we cannot judge of the nature of *Divine* rectitude from that contracted standard of justice which is adapted to the sphere of civil society; and therefore, as no comparison can be made, so no conclusion can be drawn." We may reply, on the *same* principles, that truth in man may not be of the same nature with truth in God, and therefore we cannot argue from the one to the other. If God may break through all the laws of what we call justice, by decreeing the eternal damnation of the greatest part of the human race, on the condition of leaving them in the estate in which it should be *impossible for them to avoid sinning*; and all this to execute his vengeance for the sake of *one* man's guilt, before any of his offspring had received their existence, or were capable of joining actually in his offence: if God *can* act thus contrary to the sentiments with which we are formed, by the very spirit which he hath given us to conceive of *justice*, we can readily believe that he may act as directly contrary to all our natural sentiments of *truth*; and then the foundation of the *elect's* happiness is by no means so secure as they fondly presume it is.

We repeat it again, that we are not surprised that this author makes such a grievous outcry against reason. Whitfield did the same, and complained most bitterly of the obstruction which it occasioned to his labours. This has been the common complaint of all designing fanatics in every age. Reason was at first insulted, that priest-craft might gain some credit for nonsense; and nature was degraded, that contradiction might triumph. It was on the ruins of humanity and common sense, that Puritanism in the last age, and Methodism in the present (following the fierce Calvin, who followed the dogmas of one of the later Fathers), erected those mischievous systems of theology which represent God rather as a tyrant than a parent—partial, revengeful, inexorable;—to a se-

lect few, a very few, all mercy and grace—to others, the great bulk of mankind, unmingled vengeance and eternal destruction! To these forsaken wretches, who are fast sealed up under the irrevocable decree of reprobation, grace, though offered with *one* hand, is restrained by the *other*! Why?—That they may be punished for refusing what they were, by an invincible fatality, unable to accept! Thus, what is a privilege to others, becomes a curse to them; and that which bears the *face* of mercy in offering them grace, contains *virtually* those very principles which in the end will prove their double damnation! Well did Calvin, on a review of this doctrine, both in its principles and conclusions, exclaim *Horribile decretum*! Here honest nature was for once permitted to speak; and in spite of the sophistry of metaphysicians, and the cant of enthusiasts, it will have the last word.

M.



TRANSLATIONS FROM THE “WORDS OF A BELIEVER,”

By the Abbé de la Mennais.—No. III.

SECT. VIII.

IN the beginning, labour was not necessary to man for his subsistence: the earth of itself supplied all his wants.

But man did evil; and as he had revolted against God, the earth revolted against him.

There happened to him what happens to the child who revolts against his father; the father withdraws from him his love, and abandons him to himself; and the servants of the house refuse to serve him, and he goes hither and thither seeking his poor subsistence, and eating the bread that he has earned by the sweat of his brow.

Since that time, then, God has condemned all men to labour, and all have their labour, either of the body or of the mind; and those who say, I will not labour, are the most miserable of all.

For, as the worms devour a dead body, vices devour them; and if not vices, weariness.

And when God decreed that man should labour, he hid a treasure in labour, because he is a father, and the love of a father dieth not.

And for him who makes a good use of this treasure,

and who wastes it not in folly, there comes a season of repose, and then he is as men were in the beginning.

And God gave men further this commandment: Aid ye each other, for there are among you stronger and weaker, healthy and sick; and nevertheless all must live.

And if ye do this, all will live, because I will reward the pity ye shall have for your brethren, and I will render your labour fruitful.

And what God has promised is always fulfilled, and never hath the man who aids his brethren been seen to want bread.

Now there was, in old time, a man wicked and accursed of heaven. And this man was strong, and he hated labour; so that he said to himself, What shall I do? If I labour not, I shall die, and labour is insupportable to me.

Then there entered an infernal thought into his heart. He went by night, and seized some of his brethren while they slept, and loaded them with chains.

For, said he, I will force them with rods and the lash, to labour for me, and I will eat the fruit of their labour.

And he did what he had thought; and others seeing that, did likewise, and there were no longer brethren; there were masters and slaves.

This day was a day of sorrow over all the earth.

Long time after, there was another man more wicked than the first, and more accursed of heaven.

Seeing that men were everywhere multiplied, and that their multitude was innumerable, he said to himself:

I might easily perhaps chain some of them, and force them to labour for me, but it would be necessary to feed them, and that would diminish my gain. Let us do better; let them labour for nothing! They will die, it is true, but as their number is great, I will amass riches before they shall have much diminished, and there will always enough of them remain.

Now, all that multitude lived by what they received in exchange for their labour.

Having then spoken in this manner, he addressed himself in private to some, and said to them: Ye labour during six hours, and ye receive one piece of money for your labour;

Labour during twelve hours, and ye will receive two

pieces of money, and ye will live much better, you, your wives, and your children.

And they believed him.

He then said to them: Ye labour only one-half of the days of the year; labour all the days of the year, and your gain will be double.

And they believed him again.

Now, thence it came to pass, that the labour becoming greater by half, without the demand for labour being greater, the half of those who before lived by their labour, found no one to employ them.

Then the wicked man, whom they had believed, said to them, I will give labour to you all, on condition that ye shall labour the same time, and that I shall pay you only the half of what I did pay you; for I am willing to render you a service, but I wish not to ruin myself.

And as they were hungry, they, their wives, and their children, they accepted the proposal of the wicked man, and they blessed him, for, said they, he gives us life.

Continuing to deceive them in the same manner, the wicked man always increased more and more their labour, and always diminished more and more their payment.

And they died, for want of the necessities of life, and others made haste to take their place, for poverty had become so great in this country, that whole families sold themselves for a morsel of bread.

And the wicked man, who had lied to his brethren, amassed more riches than the wicked man who had en-chained them.

The name of the one is Tyrant; the other has no name save in Hell.

SECT. XXIV.

It was a winter night. The wind blew without, and the snow whitened the roofs.

Under one of these roofs, in a narrow chamber, were seated, working with their hands, a woman with white hair, and a young girl.

And from time to time the old woman warmed, at a little stove, her pale hands. A clay lamp lighted this poor abode, and the rays of the lamp flickered on an image of the Virgin, suspended on the wall.

And the young girl raising her eyes looked in silence, for some moments, on the woman with white hair; then she said to her, "My mother, ye were not always in this destitution." And there was in her voice a sweetness and a tenderness inexpressible.

And the woman with white hair replied: "My daughter, God is the master; what he does, is well done." Having said these words, she was silent for a short time; then she resumed: "When I lost thy father, it was a grief which I thought without consolation; nevertheless thou remainedst to me; but I thought of but one thing then. Since that, I have thought, that if he had lived and seen us in this distress, his heart would have broken; and I knew that God had been good towards him."

The young girl answered not, but she drooped her head, and some tears, which she endeavoured to conceal, fell upon the web which she held in her hands.

The mother added: "God, who has been good towards him, has also been good towards us. What have we wanted, while so many others wanted all things? It is true we have been compelled to accustom ourselves to little, and that little to gain by our labour, but is not this little sufficient? and have not all, from the beginning, been condemned to live by their labour? God, in his goodness, has given us, day by day, our daily bread, and how many have it not! a shelter, and how many know not whither to go! He has given thee to me, my daughter; of what should I complain?"

At these last words, the young girl, deeply moved, fell on her knees before her mother, took her hands, kissed them, and bent her head on her breast, weeping.

And the mother, making an effort to raise her voice, said: "Happiness consists not in possessing much, but in hoping and loving much. Our hope is not here below, neither is our love; or if so, it is only for a moment. After God, thou art all to me in this world; but this world vanishes as a dream, and therefore my love rises with thee towards another world.

"While I bore thee within me, one day I was praying ardently to the Virgin, and she appeared to me during my sleep, and it seemed that with a heavenly smile she presented to me a little child.

“ And I took the child which she presented to me, and while I held it in my arms, the Virgin Mother placed upon her head a crown of white roses.

“ A few months after, thou wast born, and the sweet vision was always before my eyes.”

Thus saying, the woman with white hair trembled, and clasped the young girl to her heart.

Some time thereafter, a holy spirit saw two bright forms ascending towards heaven, and a band of angels accompanied them, and the air re-echoed with their songs of gladness.

EDINBURGH.

W. B. H.

ON THE NATURE AND BLESSINGS OF THE KINGDOM
OF CHRIST.—LETTER I.

To the Editor of the Christian Pioneer.

SIR,—Few subjects can be of greater importance than the leading petition of that prayer which the Saviour prescribed for the use of his disciples. General, however, as is its use among the professors of Christianity, it may be fairly asked, whether they are arrived at any near conformity of opinion with respect to its true and full import. The present writer is deeply sensible of his incompetency to treat it in a manner at all proportioned to the interest and magnitude of the topics it embraces. But as he cannot help viewing it as a subject greatly too much neglected, notwithstanding the frequency with which the momentous words are repeated, he is induced to make an opening to it in your useful periodical, in the hope of being, in some degree, instrumental in awakening attention, if not of giving rise to farther inquiries and discussions, by which light and sentiment may be enkindled, and moral feeling and conduct powerfully influenced. I have, during a large portion of my life, in common with many thousands, and hundreds of thousands of persons, been accustomed to the frequent repetition of the words, “Thy kingdom come, thy will be done on earth as it is in heaven,” without, however, being able certainly to determine, how nearly my ideas approached to the true, much less the full import of the expressions. I may, therefore, be said to write, more with a view to

my own instruction, than in the expectation of being able to assist the conceptions of your readers. I will, then, bespeak their candour, while I endeavour to lay before them, in the best manner I am able, the views that I have adopted concerning their import.

There appears to me, to be more than one sense in which the kingdom of heaven may be said to have its commencement; first, with the appearance of Jesus in the character of the Messiah, when he obtained converts by performing miracles, unexampled at once for their beneficence or their *saving* character, for the freedom and authority with which they were wrought, and their universal application to all who sought for them. There was a dignity and majesty in his whole conduct and conversation peculiar to himself. His injunctions were delivered with an authority which seems to have filled his auditory with astonishment. He mentions some ancient laws, delivered to the distant ancestors of the race he addresses, which he alters and improves on his own responsibility, as obligatory on his disciples, better suited to an advanced state of the human mind, and forming the principles of conduct by which his church, as “a peculiar people,” is to be regulated. Thus he lays the foundations of his kingdom; and then, chiefly in the form of parables, he describes the mode of its operation; the characters by whom it would be received, and those by whom it would be rejected; the obstacles with which it would have to contend; the slow, gentle, and almost imperceptible mode of its progress; its great advances, and ultimate universal prevalence. His kingdom can hardly be said to have prevailed in the minds of any, however, till subsequent to his resurrection. Prior to that event, its objects and its principles were too imperfectly understood, even by the small body of his disciples, to have brought them to a conformity with its requisitions. Moreover, his life on earth was one of humiliation, rather than of the actual exercise of power; and his cruel and ignominious death was its closing scene; while his elevation to glory, honour, and immortality, were the attendants of his resurrection. It was then that he was exalted “to the right hand of God,” and that his disciples received their commission to “go forth among all nations,” and

proclaim him to be a Prince and a Saviour. Then commenced the miraculous outpouring of a Holy Spirit upon all who cordially and openly acknowledged his authority as "the Anointed of God," his "Son according to the spirit of holiness;" and as such, "the first-born among many brethren." For, all who truly become his disciples, making an open profession of his name, obeying his injunctions, imbibing his spirit, and becoming like-minded with him, he authorised to become "children of God," addressing him as their celestial Father, and looking forward with confiding prayer to the time when his kingdom shall come, and his will be done on earth as it is in heaven. By "sons of God," I understand heirs of immortality; persons who, so long as they maintain their faith in Christ, showing their faith by their works, are the subjects of his great promise of perpetual life; and who are, above all other considerations, actuated by the expectation that in God's own time "he will be seen to come down, in like manner as he was seen go into heaven;" and that then all the dead in Christ shall rise to partake with him in the blessings of his everlasting kingdom, and such of them as shall then be living, will be transformed to his image of immortal purity and excellence. They are, in the glowing language of Peter, "begotten again to an inheritance, incorruptible, undefiled, and that fadeth not away;" in that of Paul, being "sons they are heirs of God and joint heirs of Christ;" in that of Jesus himself, they are "sons of God" by being "sons of the resurrection," when they "cannot die any more." But how, I would ask, can those deserve this appellation who, entertaining so glorious an expectation, are *not* supremely influenced by it, but live very much like many others who are "without faith and without God in the world"? How can those who prefer the low pursuits of time and sense, and are continually bending their wills to suit with their worldly interests, when these interfere in any degree with their duty as Christians, be reckoned in their number? Preferring time to eternity, earth to heaven, can such be "sons of God," heirs of immortality? No, those who would win an everlasting crown, must estimate it according to its true worth; at least, not act with such glaring inconsistency, as to prefer a few temporal goods, gained

by a conduct unbecoming the nature of men, before the everlasting reward to be attained "by a persevering continuance in well-doing." To be entitled, then, to address God as "our Father who is in heaven," we must have become, in the Christian sense, his children according to the spirit of holiness; by the cultivation of this disposition alone, can we look forward, with any consistency, to the blessings of his kingdom.

The kingdom of God and of his Christ had indeed its commencement in the minds of men, when faith in the full realisation of that kingdom had its commencement; but it can be completed in each individual, only in proportion as the spirit of holiness has made such advances in him that he may be justly esteemed an heir of its great blessing of life everlasting. A real entrance into that kingdom, an actual participation of its blessings, in its highest sense at least, appertains, I conceive, to an actual advancement to that everlasting state. The resurrection of Christ is its true commencement in his own person; he was before an heir of immortality, but by that event he became an actual partaker of it; and he was thus exalted to be a Prince and a Saviour, inasmuch as he presented in his person a pattern of a corresponding event, to be realised next "in order" to all who are like-minded with him, and, indeed, to "all who fear God, small and great." By the realisation of such an event will such characters be made partakers with him in the heavenly inheritance. All the excellent of the earth who have yet lived, or will live in the interim, will then receive their everlasting reward. They are waiting the event; and as God "suffered not his Holy One to see corruption," so will he not suffer his apostles, the holy martyrs in his cause, and his true and faithful followers in general, to remain under the dominion of death, one day longer than is requisite to the best accomplishment of his gracious purposes toward them, and at the same time suited for the carrying forward of his beneficent designs with respect to the world at large.

Now, the period which he appears to have assigned for that event, is that in which all other dominations having ceased to exist, the reigning of God and his Christ shall have become universal in the world. Such a state of things

forms the great concluding subject of the prophecies of the Old Testament. We are apt to think that their accomplishment is very long delayed, very few of the promised blessings having yet made their appearance. It is indeed a saddening reflection, that scenes of disaster, of crime and calamity, or of virtue in humiliation and suffering, have hitherto formed the most prominent and extended subject to which the prophecies have applied; while only the first fruits, and what may be termed "the earnest" of the promised blessings, have hitherto transpired. It is no very agreeable task in itself, to trace out the many exhibitions of sin, suffering, and ruin, by which, in almost every part of the world, the predicted state of things preceding the final establishment of the Messiah's reign, receive their awful fulfilment: but they answer two purposes; they go to show, that there exists an Almighty power, and a Divine prescience, which extends to all events; and that, in general, physical evil is appointed, either to punish the crimes, or to discipline the characters of men; and they afford such an evidence of the integrity of the prophets, and of the reality of their prophetic character, as must operate on the minds of the ingenuous and hopeful, to strengthen their faith in the glorious events so clearly predicted as the final result.

What was that hope, which produced such powerful influences on the primitive converts to Christianity? Why did men, devoted to worldly pursuits and sensual gratifications, so suddenly turn their thoughts and their pursuits toward heaven, restrain their inferior appetites and desires, and determine to live with a principal view to another and a better world? What was it, but the declaration of Jesus as exemplified by his own resurrection, "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live"? The Jews had an expectation of such an event through their Messiah. "Search the Scriptures," saith he, addressing them, "for in them ye think ye have eternal life, and these are they which testify of me." But their error lay in the views they entertained of the character of the Messiah, and in expecting that "the kingdom of God should immediately appear;" in which last opinion, they

were, perhaps, in the first instance, confirmed by his declaration just quoted. Animated with this expectation, therefore, we find them, in the next chapter, following him with the greatest eagerness, and even about "to take him by force to make him a king." They appear to have understood the phrase "the hour is coming and now is," to indicate that he was about to confer the blessing of eternal life on the Jewish people, to whom his ministry was immediately devoted, and who were distinguished from the heathen world by their adherence to the worship of the one God. The phrase, however, must have been used by him to express generally, that the period of the dispensation by the Messiah, as distinguished from that by Moses, now had its commencement in his own person; while, in ver. 38-40 of chap. vi. he proceeds more fully to explain the course he was pursuing, and the reasons of his conduct; which I would render thus: "I have come down from heaven, *that I might not do my own will,** but the will of him that sent me. And this is the will of him that sent me,—that, of all which he hath given me, I should lose nothing, but should raise it up at the last day. For this is the will of him that sent me, that every one who seeth and confideth† in me, should have everlasting life; and I will raise him up at the last day." The sense I understand to be thus: ver. 38, "I have declined for the present the assumption of kingly power, and appear in a lowly character, for the evident purpose not of gratifying my own inclinations, but of more effectually carrying into execution the designs of Him by whom I am commissioned,‡ ver. 39. Those designs, however, will

* The words in Italics appear to me the literal sense of the original.

† Our word *believe* expresses much too feebly the force of the Greek term.

‡ From the commencement of his ministry, Jesus was appointed to the office of the Messiah, but, by passing a lowly life exposed to much obloquy and persecution, and terminating by a meek submission to the ignominious death of the cross, "he came down" from the "heaven" of authority, looking forward to a future time for its exercise, as predicted by Daniel; see Matt. xxiv. 64, compared with Dan. vii. 13, 14. What can be meant by his declaration, John iii. 13, "And no man hath ascended into heaven," &c., but that no man had hitherto either been made acquainted with the principles of the kingdom of heaven, or could have become possessed with any power or influence in it, but himself, who, however, declined

receive their full accomplishment; not an iota of them will be neglected or lost; but not till his appointed time, which will not be immediately, nor till the complete arrival of that last great epoch of general tranquillity and acquiescence in my authority, predicted by the ancient prophets, shall arrive. Then shall I be authorised to impart immortality, to the full extent in which he has commissioned me to dispense that great blessing (ver. 40). And this is the extent to which my commission applies, that every person, whether Jew or Gentile, who shall discern and acknowledge me in my true character, and as such shall place the same reliance on my authority as if it were now in full exercise, regulating his whole conduct by a regard to it, shall have everlasting or perpetual life—a life of complete exemption from all the evils of sin and mortality. All such persons, without regard to any of the present distinctions of Jew and Gentile, clean and unclean, or any other external or ceremonial distinctions, will be alike received as members of my kingdom; and I will accordingly raise them from death to immortality, at that glorious period of general tranquillity, virtue, and happiness, toward which the ancient prophets, Isaiah, Daniel, Ezekiel, Jeremiah, and others, looked forward with joyful and benign anticipation.*

its exercise at present, although actually in possession of the office of its Messiah? The facts of the case, and the pertinence of his remarks on the respective occasions, seem to require this principle of interpretation. Our Lord, on various occasions, uses “heaven” to denote elevation in power or distinction.—See Luke x. 18; Matt. xi. 23, xxiv. 29.

* The “last time,” or “latter times,” are used by the Apostles to denote the period of the prevalence of antichristianism (1 John ii. 18; 1 Tim. iv. 1, &c.); and our Lord, by “the last day,” seems to mean the day of the downfall of antichrist, or that in which his own dominion and that of God will have become absolute and universal—when his truly faithful followers will be elevated with him in immortal glory; and not that of the end of the world—when “all that are then in their graves will hear his voice.” In the commencement of the general order of human society in this world, in which the Messiah will enter upon the full exercise of his sovereignty, he will confer a similar distinction on those whose conduct has been regulated by faith in his authority that he himself enjoys as “the first-born from the dead.” To that period Isaiah seems to refer, chap. xxvi. 19, which Bishop Lowth renders: “Thy dead shall live; my deceased they shall arise. Awake, and sing ye that dwell in the dust; for thy dew is as the dew of the herbs, and the earth shall cast forth the dead.”

That the Jews had an ardent expectation of a life exempt from the evils of mortality, is evident from many passages of the New Testament, and that they fully anticipated the realisation of this blessing under their Messiah. The sentiment may be said to be embodied in the declaration of Peter, John vi. 68, 69, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the Living God." The ardour of the expectation is strikingly shown in the young man who came running to Jesus, and, kneeling before him, said, "Good Master, what must I do that I may inherit eternal life?" Happily has the Apostle John expressed this to be the great object of the Messiah's mission and office: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name." That the life to be obtained through the Messiah is a perpetual life, a life of exemption from the evils of mortality—one, in the words of our Saviour, in which "they cannot die any more; but are children of God, being children of the resurrection;" and that to those who are dead at the day of his appearance, it can only be realised by the express exercise of his authority on that occasion, sufficiently appears from the passages already quoted, and from others in which he constantly refers to "the last day," as that in which this life will be realised through his power, exerted in raising, not the dead universally, but his faithful followers, and those who "keep the commandments." The Jews had an ardent expectation of an immortal life under the kingdom of the Messiah; and this expectation made them ready to encounter any dangers, and endure any sacrifices which they regarded as consistent with their object. Of that immortal life he accordingly gave them an assurance, provided they acknowledged and adhered to him in his true capacity, and waited with meekness and patience, and in a constant observance of his precepts, the great day or time of God's appointment. Not understanding, however, in what mode he could appear in the character of the Messiah, but at the head of a military force; or how, by a patient waiting, by meekly enduring injuries, and by deeds of kindness and beneficence toward their very enemies,

the power of the Romans could be subdued, and the Jewish nation, as the worshippers of the True God, be advanced to "the head of the nations;" they became blinded to all the evidence arising from his miracles of salvation, suited, as they were, to establish his character as "the Saviour of the world;" and chose rather to attempt hopeless conquests, by wading through seas of blood, and undergoing every form of misery and death, while giving a free loose to their malignant passions in following false pretenders to the office of Messiah, than to submit to his comparatively easy requisitions. It was in consequence of this manifest rebellion against God and his Christ, that, instead of experiencing any relief from the Roman yoke, they underwent heavier calamities, more multiplied miseries, and more aggravated oppressions than have fallen to the lot of any other nation; and that their city has been laid desolate, and their temple—the original seat of the Divine presence—destroyed, and their country has continued to be trodden down of the Gentiles from the time of the Apostles to the present day. Whereas, would they have yielded to the manifest evidences of the Saviour's presence and authority, he would have taken them under his special protection, "even as a hen gathereth her chickens under her wings." These people have, nevertheless, amid their astonishing blindness, continued to give evidence of the invincible force of their conviction, that the great day of their national triumph and glory, under their Messiah, will finally arrive; and there is reason to conclude, that when "the veil is removed from their eyes," and they are induced to "mourn over him whom they have pierced," the same energy which has supported them under such unexampled miseries and oppressions, still maintaining the worship of the One God, and the peculiarities of their national system, will render them pre-eminent in the zeal and unanimity with which they will yield to the doctrine and spirit of the true Messiah, and obtain to a share in the blessings of his everlasting kingdom.

But many "ten thousands" of the Jews, and immense assemblies from the Gentiles, embraced the Christian faith; and our great question is, what were the potent motives which influenced such numbers, from classes so

opposed to the authority of Christ, not only to make an open profession of his religion in the face of persecution, but to adopt his spirit and conform to his precepts? Was this the mere result of those miracles which were peculiar to the age of the apostles, or was its chief cause that hope of immortality by which they were inspired by the Gospel? That the latter was the great animating cause of their change of conduct, is evident, inasmuch as the miracles wrought before them, and even those which may have operated more immediately upon their minds, were but the instruments of promoting their faith in the ultimate accomplishment of its promises;—they were “the seal” of their faith, an “earnest” of the promised inheritance; but the self-denial, the long-suffering patience under persecution, the absolute restraint upon their former “worldly lusts,” the countless evils which they had to encounter from the prejudices and malice of an hostile world, subjecting them sometimes to the loss of all things, attended with the severest sufferings, would have rendered the most distinguished among them “of all men most miserable,” but for that crown of immortality at the great day of Christ, on which their hopes and expectations were immoveably fixed. Assuredly it was a personal blessing upon their obedience, and not a mere general result of the spread of Christianity in distant ages, for which the primitive advocates and martyrs of the cause made those great personal sacrifices. Does not, indeed, equity require, that those who have gone through “great tribulations,” and have maintained their integrity, their Christian purity, should, after the example of him whom they have so closely imitated, receive an *early* as well as a distinguished reward? that, as he was raised first in order, so these, and such as these, should next in succession be advanced to “newness of life,” and, by being transformed to a state of “incorruption,” obtain a complete exemption from those physical evils which have operated as the means of purifying their moral nature? “For the joy set before him, he endured the cross, despising the shame;” and as he thus took the lead in this patient suffering, and all those excellences which he inculcated by his precepts, excellences in many respects quite original, all manifestive of the purest love

to God and man, and forming a striking contrast with the martial "virtue" of the Romans, and the pharisaical piety of the Jews, so he was distinguished by an almost immediate advancement to life and immortality. His corporeal frame was destined never to "see corruption;" and the joy which he anticipated was promptly realised by his absolute removal from the evils of mortality to a state of similarity and companionship with "the angels and children of God," by the resurrection and translation of his person. The disciples were exhorted to "look unto Jesus," as the pattern at once of the virtues which they were required to practise, and of the reward which they had to expect. They were apprised that the period was arrived in which the dead should hear the voice of the Son of God, and hearing, they should at once "pass from death unto life" everlasting. They looked forward to an "inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them."

T. P.

WHAT SHOULD CHRISTIAN UNITARIANS DO?—No. I.

"The fault is not in our *stars*, but in OURSELVES, that we are underlings."

WE have waited till the present moment, in the earnest hope and expectation, that the various plans suggested at the Aggregate Meeting of the Unitarians of Great Britain, in June 1838, would have been calmly and carefully examined and analysed by various correspondents of the respective Periodicals which circulate amongst the Unitarian denomination; and that additional suggestions would have been made for the accomplishment of what so many of us have at heart—the diffusion and practice of principles we conceive to constitute the pure and undefiled religion of Christ.

The Committee of the British and Foreign Unitarian Association, have indeed done their duty in the matter. The Report of the proceedings of the Aggregate Meeting has been circulated by them as a pamphlet, as well as printed in the pages of the Christian Reformer; and by these means, a knowledge of the plans suggested must have been extensively diffused. This is well. One or

two valuable papers have also appeared in the *Christian Reformer*, which, however, contrast strongly with others of a very different character, which have likewise been inserted in relation to this important subject. The Rev. Jerom Murch of Bath has preached and printed a faithful sermon, addressed to the Western Unitarian Society, in which the "Dangers Within" the Unitarian denomination are clearly and powerfully sketched; and the Rev. Charles Wallace of Altringham, in his speech to the Cheshire Presbyterian Association, has unanswerably disposed of some of those objections to union and co-operation, which so strangely infect the minds of one or two estimable individuals.

But this is not enough. No reform was ever yet effected, except by vivid conceptions of the evils to be remedied, by repeated discussions as to the most effectual modes of cure, by persevering efforts to remove the evils complained of, the unceasing iteration of "line upon line, and precept upon precept." "The present state of the denomination" must be honestly depicted, looked at in every possible light, examined in relation to past circumstances and actual condition, before the "best measures for promoting its future welfare" can possibly be agreed on. It seems to us, that much ignorance and misapprehension are prevalent on these subjects; that opinions are held in relation to them which are not warranted by facts; and that statements have been put forth (unwittingly, we are persuaded) widely opposite to truth, and calculated, if uncorrected, to produce very pernicious consequences.

We are therefore compelled to address ourselves to this important practical question, What should Christian Unitarians do? We are fully aware of the tender nature of the ground we are to tread. We know that censure is not a pleasing sound in any ear; and for ourselves, we had ever much rather praise than blame—approve than condemn. But the highest and purest friendship is more often shown in the voice of reproof, than by the accents of flattery. "Faithful are the wounds of a friend." If, then, in the course of our observations any should feel hurt, let them be assured, that could the evils we lament have been cured without exposure, we should have been amongst the last to exhibit them to the public gaze. It

was the hope that they might have been taken out of the way by other means, that has so long deterred us from entering on this uninviting subject. The opponents to our religious principles know our weakness as well as our strength, much better, we fear, than many amongst ourselves. There need, then, be no sensitiveness on that score, to the utterance of the words of truth and soberness. Let the truth be uttered in kindness, and the result must eventually be beneficial.

In opposition to various statements made to the contrary, we believe the Unitarian community at large to be in a sound and healthful condition. Whenever plans worthy of adoption, and calculated to advance individual well-being or social good, have been proposed and thoroughly brought before the denomination, there has been no lack of ardour and generosity in their support. The chapel-debt histories of many of our newly planted congregations substantiate this. The subscriptions for the late Rev. J. Gisburne; the Calcutta Mission and Rev. W. Adam; the various Domestic Missions; the defence of religious rights, and assistance of those unjustly deprived, by dissenting bigotry, of portions of their income, are additional proofs. The noble sacrifices constantly making by individuals to advance the prosperity of various congregations—sacrifices which never reach the public ear—are glorious testimonies to the “faith which worketh by love.” It is often in consequence of those necessary and most valuable local exertions, that more and greater contributions are not poured into the general treasury. That more might be done in many cases, and by many congregations, we do not dispute. That more has not been done, has been often owing to the want of knowledge that exertions were called for, rather than to an unwillingness to aid a righteous object. Applications to congregations have frequently met only the eye of an individual; the people have known nothing of them; they have not been consulted on the case, and consequently it has been neglected. But, for these sins of omission, individuals, not the community, should bear the blame. It cannot then, we think, with truth be affirmed, that the Unitarians are in a low and degraded condition. If knowledge be power, if morality be power, if wealth be

power, if benevolence be power, this community must exercise no inconsiderable influence on the actual condition and prospects of society. Our heart's desire and prayer is, that it might exercise more—that, banding together all its resources of intelligence and social importance, it might impart of the energy of its life-giving and practical faith in all that is morally good, and true, and great, to other minds, to a larger portion of the community, to the entire people.

In reading some of the addresses delivered at the Aggregate Meeting, and articles in the *Christian Reformer* and *Christian Teacher*, there appears to us to be a strange jumble of ideas in some minds, as to the actual nature and primary principles of the Unitarian faith. From the tenor of some speeches, an individual unacquainted with the facts of the case, might have supposed the assembly had been convened to discuss what Unitarianism was—what principles were to constitute the bond of union—to publish a declaration of faith. He would have been as mistaken as to the real purposes of the meeting, as were those who gave such a direction to his thoughts. To say that Unitarianism “is a negation, and contains no nourishment;” that it is “purely negative,” and had “a sceptical origin;” and that we must place our “Unitarianism below our Christianity,” appears to us to be a flagrant though undesigned mis-statement of fact, and a total mystification and perversion of language. The bitterest enemy of our faith in Christ could not more cruelly malign it. For ourselves, we utterly repudiate such statements. In our minds, Unitarianism and Christianity are identical, comprehending all that is pure, elevating, free, benevolent, true, and good and saving. We trace its origin neither to the “sceptical,” nor to the Devil, who, by an equally apocryphal averment, is its father, according to a celebrated English divine; but to the blessed Saviour, “the way, the truth, and the life.” If “little practical importance is to be attached to the *numerical* distribution of the Godhead,” where will “the persuasion of the Divine Paternity and Human Brotherhood” find their basis, and reasons of credence? Paul’s disturbance of the devotion paid by the Athenians “to the Unknown God,” by clearly declaring to them Him

whom they ignorantly worshipped, was in that case a work of supererogation. Christ should not have reiterated and confirmed the declaration of Moses, "Jehovah our God, Jehovah is ONE." "Something far better" than these holy and beneficent truths, *may* in the chapter of accidents be "the ultimate faith of men;" Pantheism *may* come to be preferred to Christianity; and therefore, we are now to be deterred from propagating what we believe to be true, and consequently morally beneficial, which has imparted to our minds peace and joy in believing, which has rescued numbers from the dreary abyss of Infidelity, and diffused consolation and happiness in the cottages of many a poverty-stricken disciple of Jesus, because it is possible that our descendants, some thousand years hence, may, in their imaginary or real wisdom, discover "something far better"! The conclusion is on a par with the premises, and both are unstable and preposterous.

We rejoice to know that these are not merely our individual impressions; we believe them to be shared by a very large portion of the Unitarian community. We know there is an increasing desire for what they style the old-fashioned Unitarianism of the Bible. There may be individual exceptions, but they are only exceptions. The minds of the mass of our community are totally "unaffected by the contagion of scepticism and mysticism, and of the curious modern philosophy in which both are united, the latest experiment on the power of words to obscure and hide ideas." Such wire-drawn speculations come not home to them; they are valueless and worthless amidst the cares and anxieties, the temptations and corruptions of the world. Would those who indulge in these feats of intellectual gladiatorship, mingle more with their fellow-creatures, pay less devotion to caste and worldly station, and observe more closely the effects of various religious systems on the masses—would they leave for a season the drawing-rooms of the wealthy, who have received their consolation, and dwell in familiar converse with the weavers of Rossendale, or the agricultural labourers of Kent—many a lesson would they learn as to the positive power of Christian Unitarianism to sustain the mind in the day of sorrow, to cheer it in the work of

duty, to give it the victory over the world, by the faithful, consistent, uncompromising discharge of every relative obligation. It was the growing conviction, that Unitarians were not doing enough for their race, that they were unmindful, in many cases, and to a great extent, of these duties of their high calling as the pioneers of religious and social, as well as individual reformation, of intellectual and moral improvement, that occasioned in numerous quarters the desire for the late Aggregate Meeting. That more was not done at that meeting to advance practical measures for the future welfare of the Unitarian denomination, and through that, of the nation at large, was mainly owing to a jealousy for the religious freedom which was not endangered—to a morbid dread of sectarianism, as irrational as futile—and to the introduction of extraneous matter, as irrelevant as unfounded.

What ground was there for supposing, that any individuals of the denomination were “more impressed by the theological errors of the good, than by the wretchedness and godlessness of the guilty and degraded,” and to make that vain imagination a reason for taxing the sincerity of the proselytists? Is it not a notorious fact, that “the theological errors of the good,” have, in numberless instances, led to that “wretchedness and godlessness of the guilty and degraded,” which every friend to humanity so deeply deplores? Remove, if you can, most certainly, the “wretchedness and godlessness” that exist,—it is a benevolent, a holy labour; but remove, at the same time also, if it be in your power, the *causes* of that guilt and degradation. Because “other Christians are as good and happy as we,” seems a strange reason for leaving them in their errors. A similar reason would be equally cogent, to let Atheism alone, because the anomaly occasionally presents itself, of a “good and happy” votary of its “negations.” Other Christians *may* be “as good and happy as we,” but is it in consequence of their peculiar creed, or in despite of it? The intellectual and moral misery in which thousands have been plunged, in whom what has been styled the sense of religion is the strongest, should be a sufficient motive with every benevolent man to be up and doing his utmost for the removal of a cause so pregnant with human woe. Has there been a more

fruitful cause of insanity, than the belief in which many Christians, by a strange obliquity of intellect, can live both good and happy? These are moral evils ready made, and in grappling with their causes, we conflict with the actual powers of evil. Other minds may be differently affected by their existence, but to us it appears a sacred obligation, incessantly to labour to uproot them.

“Where the popular systems of Christianity have produced an uneasy, sceptical, and irreligious state of mind,” there, we are told, the proselytist and the missionary should go. Why, then, we must go into every town in the Kingdom. Lancashire itself presents a wide field for this missionary enterprise. When hundreds and thousands congregate every Sunday, to applaud and act out Atheism, it is high time the Christian missionary should be ever at his post. Whilst unveiling the irrationality and moral poison of infidelity, the missionary would not surely be unprofitably employed in the exposure and refutation of those “popular systems of Christianity” that are acknowledged to have produced the baleful consequences which are lamented. Better surely to attack the root, than merely prune the branches. Better remove, if possible, the cause, than exhaust our efforts only on the effects. Better lead men to Christ, than leave them to Athanasius or Calvin.

BISHOPS MALTBY AND STANLEY, AND THEIR SUBSCRIPTION TO THE REV. W. TURNER'S SERMONS.

WE noticed in the *Christian Pioneer* for November, the outcry that had been raised by certain slanderers of the newspaper press against these dignitaries of the Church of England, for the Christian courtesy they had exhibited in subscribing for copies of Mr. Turner's sermons. Almost every newspaper we have had access to, has remarked, more or less largely, on the matter; some in terms of approval, others of the grossest vituperation. Of the journals in which the intolerant howl has been most loudly raised, the *Scotsman*, in an article of considerable length and admirable spirit, justly observes,—

“We have frequently said, that those Journals which make the largest pretensions to religion, and evince the greatest

forwardness in accusing others of infidelity or Socinianism, are in general most characterised by baseness, falsehood; and immorality. Religious professions are not, of course, objectionable in themselves; but when coupled with a wanton violation of those principles of truth, good feeling, and charity, which Christianity enjoins, the cant becomes truly disgusting. No greater blow can, we conceive, be inflicted on Christianity, than to prostitute its sacred precepts to purposes of uncharitableness, by branding as its enemies and insulters, those who have won respect by the integrity and the benevolence of their lives."

The Bishops have been called on by the Archdeacons of their respective dioceses for an explanation of their conduct, and have given it in terms sufficiently conciliatory to the intolerance which impugned their conduct. After vindicating his orthodoxy, the Bishop of Norwich avers, "I do not conceive that there is any inconsistency in being, at the same time, sensibly alive to the merits of an individual, in whose persevering devotion to the happiness and welfare of all within his sphere of action, I could not but recognise the practical workings of the Gospel of peace and good-will to men, however defective and erroneous his views of that Gospel." The Bishop of Durham declares, "I gave my name, on this occasion, in courtesy to an eminent person, for whom, setting aside his religious views, I had been taught to entertain much respect." "I could not but know, that a Dissenting minister, how much soever he differs from the Church, might find ample matter, in the illustration of evidence, in the examination of critical points unconnected with articles of faith, and in enforcing the practice of morality, without touching upon interpretations and opinions peculiar to his sect." In justification of his conduct, Bishop Maltby reminds Archdeacon Thorp, "that Dr. Lardner's Works, edited by Dr. Kippis, also a Unitarian, were published by subscription, and that almost all the bishops of that day, with the leading men of the Church, were subscribers."

The Bishop is right. In that list are to be found the names of the Bishops of Carlisle, Exeter, London, Lincoln, Llandaff, Salisbury, St. Asaph, Winchester, and a host of Archdeacons, Prebends, and Rectors.

Bishop Maltby need not have travelled so far back, nor

out of his own diocese, for an example. A venerated predecessor in the see of Durham, addressed a note on the publication of a volume of sermons, by the Rev. S. Girle, also a Unitarian, enclosing a handsome subscription in aid of their publication.

Bishops Maltby and Stanley might have gone much farther than they have done, and yet have cited Archbishop authority for their conduct. Archbishop Secker thus addressed Dr. Lardner,—

“Good Dr. Lardner, I beg you will pray God to give me patience, and such degree of ease as He shall think fit; and can only add, that as I hope my spirit is truly Christian towards all who love the Lord Jesus in sincerity, so I am with particular esteem, and thankfulness, for the whole of your obliging behaviour to me through life.”

John Firmin, one of the earliest and most active Unitarians in London, as well as one of the most liberal patrons of its charities, was the intimate friend of Drs. Worthington and Whichcote, Bishops Wilkins and Fowler, and Archbishop Tillotson. Le Clerc says of Bishop Burnet’s voyage to Holland, “There he became acquainted with some of all communions—Calvinists, Arminians, Lutherans, Anabaptists, Brownists, Papists, and Unitarians; in all these communions, he found some very good men; and ever afterwards, he made it his standing maxim, to use moderation and sweetness towards all mankind, in points of religion.” Archbishop Sharp, Bishops Smallridge, and Hoadly, and Dr. Clarke, were the friends of Whiston. Clarke also was the friend of Emlyn. Between Archbishop Newcome and Dr. Priestley, a controversy was carried on in the kindest spirit of friendship. A letter from Bishop Watson to Mr. Wakefield, on receiving his “Inquiry,” &c. contains these words, “I admire and approve the spirit and erudition with which it is written; and though I think the pre-existence of Jesus Christ to be the doctrine of the New Testament, yet I am far from wishing the contrary opinion to be stifled, or the supporters of it to be branded as enemies to the Christian system.” The same distinguished prelate says, “Newton and Locke were esteemed Socinians; Clarke and Whiston were declared Arians; Bull and Waterland were professed Athanasians. Who will take upon him-

self to say, that these men were not equal to each other in probity and scriptural knowledge? and if that be admitted, surely we ought to learn no other lesson from the diversity of their opinions, except that of *perfect moderation and good-will towards all those who happen to differ from ourselves.*"

Dr. Carpenter has well exposed the sanctimonious cant of the bigotted foes of Christian Unitarianism, by the relation, in one of the Bristol newspapers, of the following fact:—"To disarm *conscientious* bigotry, I wish it may prove, that there are no controversial discourses in the forthcoming volume; that it may, in fact, be such, that, as was repeatedly the case, about fifteen or eighteen years ago, in our own cathedral, in respect to a published volume of sermons by a deceased Unitarian minister from Devonshire, they may be made profitable to members of the Establishment through their own clergy."

Nor is this a singular instance of discourses, by Unitarian ministers, being preached from Church pulpits. Many other examples might be given. We take one from Gardiner's "Music and Friends." "On the Sunday we went to Warwick. I heard him (Dr. Rees) in the Unitarian Chapel, where he was honoured by the presence of Dr. Parr, who speaks thus of his sermons:—"I am sure, that no personal partialities have influenced my judgment in my estimation of the sermons you gave to Mrs. Parr. I have preached more than half of them. They guide me, and they animate me, as a preacher; they satisfy me as a critic."

Bishop Maltby's explanation, however, does not appear to have satisfied some of the ignorant and infuriated Church bigots. In Bishop-Auckland, the effigy of the Bishop of Durham, together with a volume, bearing the title of Turner's sermons, have been since paraded through the streets, and afterwards publicly burned in the market-place. The Bishop was dressed in his canonicals, bearing a torch in his hand, and having the inscription of "Unitarian Bishop." And this in the year 1838, and in so-called enlightened Protestant England! Shortly before the execution of Herman Van Fleckner of Dort, in 1569, the Inquisitor thus addressed him:—"May you be roasted in hell, you wicked and abominable Uni-

tarian! You would make a hundred thousand doctors of divinity mad." It seems to require even less offence to madden certain doctors of divinity in 1838; and the besotted populace follow in their wake. Can it be, that, in the recurrence of such scenes as these, coupled with other signs of the times, any one bearing the name of Christian Unitarian, will not feel it his bounden duty to exert his every power to enlighten the masses, and diffuse more widely the knowledge of Christian truth and righteousness?

MONTHLY RECORD.

JANUARY 1, 1839.

CONGREGATIONAL MEETING AT BATH.—The Members of the Bath Unitarian Congregation met in the Assembly-rooms on the afternoon of the 2d of October, for the purpose of friendly communion. Two hundred and thirty persons were present, including ten Unitarian Ministers, and parties from Bristol, Trowbridge, and Shepton Mallet. Tea was provided in the elegant room used for that purpose, the arrangements of which were very striking. Fourteen tables, surrounded by friends "dwelling together in unity," occupied the sides; and the centre, was filled with seats to which the parties retired when the speaking commenced. The choir of the Chapel sang an appropriate hymn, and at half-past six, the chair was taken by the Rev. J. Murch.

Mr. MURCH said, that he felt highly gratified at seeing so large a number of his friends, especially as there were many among them able and willing to aid him in promoting the objects of the meeting. Such assemblages were frequent among Christians of other denominations; the Church of England had its clerical and lay association meetings, the Roman Catholics had their fetes at Prior Park, and every other body of Dissenters often assembled for similar purposes. If *they*, with their numbers and their influence, found such a course advantageous, it was surely probable that the Unitarians of Bath might also derive benefit from it. He had ventured to place in the hands of his brethren, a succession of sentiments, which he knew would be descanted upon, in such a manner, that not only his fellow-believers, but the excellent members of other communities whom he saw present, would be strengthened in the belief, that, notwithstanding unavoidable differences of opinion, there was a common

Christianity, in the possession of which all might rejoice, and under the influence of which all might be improved.

The Rev. L. LEWIS said, that it had fallen to his lot to propose a sentiment relating to Christian unity, which formed the foundation of the proceedings of the meeting. It was necessary that there should be differences of talent, station, and property; but there were times when it was right to bear in mind, and when the prosperity of Unitarian congregations might be promoted, by recollecting, that, with regard to spiritual advantages, all who worshipped in the same temple were, or ought to be equal. He therefore cordially responded to the wish for "Christian Unity: may the members of Christian societies feel more and more, that they are brethren, children of one merciful Father, disciples of one benevolent Saviour, deeply interested in one another's joys and sorrows, and anxious to promote each other's religious welfare."

The Rev. Dr. CARPENTER congratulated Mr. Murch on the improved state of the Bath congregation. When he thinks the Unitarians are not gaining ground, let him remember the present meeting. He (the Chairman) had adverted to the second edition of the *Harmony of the Gospels*, recently published, and to the circumstance that it was dedicated to the Queen. His friends should be aware that he (Dr. C.) sought the honour as a Unitarian, although he stated, of course, that the work was not of a sectarian character. He appealed impressively to the meeting, on the duty of privately, regularly, and devoutly, searching the Scriptures; and expressed his conviction that the discoveries of science would lead to a better understanding of their contents. In conclusion, he read the following sentiment,—“Biblical Knowledge: may there be an increasing desire among us not only to receive the Holy Scriptures as the foundation of religious opinions, but also to examine into the origin of the various books, to study with devout earnestness their contents, and to become by such means wise unto salvation.”

GEORGE WEBB HALL, Esq. rejoiced to have an opportunity of expressing his sympathy with his clerical friends, and said, that many of their hearers appeared not to be aware of the social and pecuniary sacrifices which every Unitarian minister was obliged to make, and which most of them made without the slightest complaints. With much energy and Christian feeling he impressed upon the meeting, the necessity of fearlessly pursuing the course which their consciences dictated, assured that although they might suffer some temporary inconveniences, and receive the frowns of those who could not appreciate mental integrity and Christian consistency, they would eventually gain much true respect and unspeakable peace of mind. The sentiment he had to propose

was, "Co-operation between Pastors and People: may every member of our societies bear in mind, that his minister's cause is his cause; that his minister's work is his work; that no one is exempted from the task of reforming the wicked, instructing the ignorant, relieving the distressed, and encouraging the virtuous."

The CHAIRMAN said, it was one of the most gratifying circumstances of the meeting, that it was honoured with the presence of two gentlemen who had seceded from the Established Church. He revered fidelity and fearlessness, wherever they were found; but when he saw men quitting for conscience' sake an Establishment to which so many deemed it an honour to belong, and with which were connected all their own early associations and worldly interests, he found it difficult to express his feeling of respect. Two of those gentlemen were present to encourage others to follow their example; from one he hoped to hear what first led him to release himself from the degrading bondage of the Thirty-nine Articles, and the Athanasian Creed; and by the other, he trusted they would be told some of the secrets of that prison-house, which was every year exciting more attention—the Irish Church. He gladly called the attention of the meeting to "Unitarian Confessors: honour to the men who have not allowed the tempting advantages of the Church of England to prevent a careful inquiry into the pure meaning of the Sacred Records, or a fearless avowal of their belief in Unitarian Christianity; may they receive, in this world, the sympathy of the wise and good, and in the world to come, life everlasting."

Rev. J. GIBSON felt that he was not worthy to be called upon to respond to such a sentiment. He had been accustomed to venerate the Priestleys and Lindseys of a former generation too highly, to suppose that he could be placed in the same list. When he began to doubt, it was not so much on the subject of Trinitarianism, as on that of Conformity, which perpetually clashed with his feelings as a man, and his duties as a minister. This was the first meeting of the kind he had attended, and it delighted him to see so much earnestness in the cause of truth, blended with so much charity towards persons of different opinions. He had certainly passed through a trial; but having, in humble reliance on the Great Author of Truth, sought diligently, he could not allow any worldly considerations to prevent a frank avowal.

Rev. G. ARMSTRONG (the other clergyman) had belonged to the Irish Church, and could say, from experience, how deeply religion had been injured by the worldliness of its professors. When his friend wrote to him, to say something

about the "Irish Church, or religion without worldly fetters," he remembered that there was the same connection between the two subjects as between black and white, light and darkness, heaven and earth. He then entered into an interesting calculation, founded on statistical returns, for the purpose of showing the cost of inculcating the Established religion in different countries; and it appeared, that in Belgium the cost was 7*d.* a-head, in Scotland 4*s.*, in England 10*s.*, and in Ireland (average) 16*s.*; in some of the more Catholic benefices, the cost exceeded £39 a-head. On these grounds, he called upon the meeting to adopt the sentiment put into his hands,—“Religion without Worldly Fetters; Protestantism freed from the charge of a Mercenary Spirit; National Emoluments devoted to National Purposes, especially in Ireland; Roman Catholics, and other Dissenters, released from the Obligation to Support what they deem Error; Liberty of Conscience in Religious Matters for all.”

REV. DR. MORELL, had been requested to state the results of his inquiries into the state of religion on the Continent. He believed there were many excellent and highly gifted men who lamented the prevailing fanaticism. They were anxious to distinguish between a traditional Christianity and the pure religion of Jesus. Having contrasted the national Universities of England with the educational establishments on the Continent, he proposed, “Freedom of Inquiry on the Continent: success to the Truth-seeking spirits in France and Germany,—while avoiding superstition and fanaticism, may they also beware of indifference and unbelief; may their labours be conducive of love to God and love to man, in the purest form and with the happiest consequences.”

MR. JEFFERY brought back the meeting to the consideration of questions, which, though of less general importance, affected more closely the interests of the Trim-street Congregation. He gave an account of the prosperous state of the Daily School, established about three years since, and invited a more intimate acquaintance with the satisfactory plans of the Governess. Such institutions well deserved the support of Christians, for they struck at the root of the greatest evils. He was sure that the meeting would promote with increased earnestness, “Education, universal education—sound, liberal, and truly Christian—free from tests in our national universities, free from sectarianism in our charitable schools; an education calculated to meet the wants, improve the manners, elevate the mind, and sanctify the hearts of all classes.

REV. S. MARTIN was called up by the Chairman, to answer an expression of cordial welcome to all friends from the neighbouring towns. He said, that his heart was cheered

by the sight of so many fellow-believers; and that the addresses to which they had listened, would encourage them not only to go on labouring collectively for the good of their cause, but also to strive individually for the acquirement of greater faith, piety, and spiritual life.

The CHAIRMAN regretted, that the lateness of the hour deprived the meeting of the pleasure of hearing Mr. Mitchelson of Warminster, and Mr. Crompton of Frenchay.—Another short hymn was sung; Dr. Carpenter thanked the Chairman for the gratification the meeting had afforded; and at half-past nine the friends separated.

ON Tuesday, October 9, the first stone of the New School-rooms, erected by the Congregation at Tenterden, was laid by the Rev. Laurence Holden, who, after a short address on the importance of education, the increasing regard which is now paid to it, and a brief review of the efforts, which for many years, the Unitarian Society at Tenterden had made in this important cause, concluded with a short and impressive prayer, in which he commended the undertaking to the Divine blessing.

These rooms are erected behind the chapel, adjoining the new burial-ground, which the congregation has just purchased.

ON Sunday, November 11, the Rev. J. Bakewell's resignation of the pastoral office on the 25th of March next, was read before a meeting of the members of the Unitarian Chapel, Norwich.

HOME AND COLONIAL INFANT-SCHOOL SOCIETY, Gray's Inn Road. London, November 11, 1838.—During the last month, seven Teachers have left for the West Indies, trained by the Home and Colonial Infant School Society for the Mico Charity; two trained by the same Society, have also been sent to Brighton, one to a Poor-Law Union, one to Keswick, and four to other places.

TENTERDEN TEA-MEETING.—The Tenterden Annual Tea-Meeting was held on Monday, December 3. The Rev. E. Talbot of Tenterden, introduced the service, previously held in the Chapel; and the Rev. T. Gilbert of Northiam, offered up the general prayer. The sermon, an excellent discourse from the last verse of 1 Cor. xv. was preached by the Rev. T. Bradshaw of Cranbrook. There was a large attendance both at the Chapel and the social board. The tea-party consisted of one hundred and twenty-five individuals of both sexes and all ages. The chair was filled by

Mr. Godden of Tenterden. One great drawback to the pleasure of the evening, was the absence of our venerable friend, the Rev. Lawrence Holden; whom indisposition of body, combined with the weight of eighty-six years, prevented from uniting with us, notwithstanding the willingness of his mind.

During the course of the evening, a number of sentiments were proposed by the chairman. Amongst the rest—Civil and Religious Liberty, and the Mayor and Corporation of Tenterden. This was responded to by T. B. Shoobridge, Esq. our present chief-magistrate. He alluded to the late improvements which had taken place in our municipal institutions, mentioning, as one of their great benefits, that now all, whatever may be their religious sentiments, are able to unite, without any sacrifice of principle, for the promotion of the common good.

The following sentiment, "The rising generation, may they learn the good of past ages, and avoid the evil," was spoken to by Mr. Bradshaw; and a similar subject, "The Chapel rooms—to the young, may they afford the means of instruction; to the mature, be a bond of union; to the aged, a source of hope," called up Mr. Talbot, who, in adverting to this topic, said,—That he felt his heart cheered, and his hands strengthened, by the generous and spirited manner in which the congregation, rich and poor, young and old, had exerted themselves for the erection of these rooms. He stated, that the estimated cost was £150, and that the whole sum was raised within a few days after the sermon was preached, in which the desirableness of such a building was placed before the people. He cordially assented to the hope expressed in this sentiment, and was fully persuaded that it would be realised. In the means of usefulness which had been thus furnished, he beheld the future prosperity of the Sunday-schools, and a fresh inducement offered to the younger members of the Society, to meet for mutual improvement; he saw increased facilities provided for the despatch of congregational business; and in the spirit in which the matter had been taken up, he marked a disposition to co-operate for the accomplishment of good purposes; and in the rooms which had been erected, he had before him the scene of many future social meetings, which, he doubted not, would unite, improve, and bless those who should be spared to frequent them.

The meeting was also addressed by Messrs. Payne, Gilbert, Edwards, and Grisbrook, and broke up about 9 o'clock; thanks having been previously voted to the chairman, for his kind and successful efforts to contribute to the pleasure and harmony of the evening.

LECTURES ON CAPITAL PUNISHMENT.—The “Glasgow Working Man’s Association,” having for its object “the moral, social, and intellectual improvement of the Working Classes,” some time since requested the Rev. George Harris to deliver lectures to them on any subject he might choose of social interest and importance. In the Address explanatory of the objects of the Association, it is well said, “Had the money, the time, the energy which have been wasted the last seven years on processions and meetings, been employed in training ourselves up to a knowledge of our rights, in a knowledge of the sciences which bear practically on our moral, intellectual, and social improvement, the beams of intelligence would ere this have been strong enough to pierce the mystery and the shade which have so long enshrouded and protected those absurd systems which have degraded and brutalized our species.” The machinery for the advancement of these purposes consist in weekly lectures, and circulation of tracts, establishment of reading-rooms and libraries; the management entrusted to a Committee of forty; threepence entry to constitute membership, and a halfpenny in addition on lecture nights; a penny admission to lectures by casual visitors.

Heartily approving of these objects, Mr. Harris cheerfully promised to give two lectures on the irrational and debasing nature and tendency of Capital Punishments. They were delivered on Thursday evenings, November 8 and 15, to over-crowded audiences, in the Rev. Mr. Graham’s (Relief) Church, East Regent-place. They were listened to with breathless attention, only interrupted by fervent acclamations. At their close, thanks were voted to Mr. Harris in most enthusiastic terms; and a wish having been expressed that the opinion of the audience should be taken on the abolition of death punishments for crime, every hand was raised for their erasure from the statute-book of Britain. The highly eulogistic terms in which these lectures were noticed in the newspapers, and the strong interest the people at large are taking in the subject, have led to many requisitions to Mr. Harris, to deliver them in various other places. At the request of the members of the Vale of Leven Mechanics’ Institution, Mr. Harris delivered them at BONHILL, in the Rev. Mr. Swan’s (Relief) Church, on the evenings of Thursday and Friday, November 22 and 23. At the request of the KIRKINTILLOCH Association for the Diffusion of Useful Knowledge, they were delivered in the Rev. A. Marshall’s (Secession) Church, on Thursday evenings, December 6 and 13. By desire of the CAMPSIE Working Man’s Association, in their Hall, on Friday evenings, December 7 and 14. A requisition, signed by between two hundred and three hundred

inhabitants of CALTON, MILE-END, and BRIDGETON, having been presented for their delivery in that district of the City, the proceeds to go in aid of the Calton, Mile-end, & Bridgeton Mechanics' Institution Library, Mr. Harris instantly assented, and gave the Lectures in the Rev. J. Edwards's (Relief) Church, Bridgeton, on Wednesday evenings, December 12 and 26. Also, to the KILMARNOCK Working Man's Association, on Monday evenings, December 17 and 24. Mr. Harris has likewise engaged to deliver these lectures to the JOHNSTONE Mechanics' Institution, on Thursday evenings, December 27, and January 24; and to the FALKIRK Working Man's Association, on Monday evenings, January 7 and 14. In all the places in which they have been spoken, they have met with the deepest attention and heartfelt acquiescence of audiences varying from four hundred to twelve hundred persons.

It is a pleasing and a novel feature, as far as Mr. Harris is personally concerned, the readiness which has been shown in most instances, to give the churches which have been named, to the Associations which requested their use, for the delivery of these lectures. In the cases of the Revds. Graham, Swan, and Edwards, and the managers of their respective congregations, nothing could exceed the frankness with which the wishes of the people were at once met. At Kirkintilloch also, as far as the Managers were concerned, the use of the Secession Church was most handsomely given. Not so, however, in regard to the minister, the Rev. A. Marshall. Though the foremost man in the onslaught on the Established Church, as to the Voluntary question—though preaching and printing these words, “man is not accountable for his belief to his brother man;” “the framing and prescribing of creeds,” is “foolish” and “mischievous;” “every man's creed is his own concern;” to “impose one's creed upon others,” “is to commit injustice;”—yet this very individual, with words of liberty in his mouth, and professions of abhorrence of ecclesiastical tyranny, constantly flowing glibly from his tongue, was never more angry in his life, than that a Socinian should address the people in his meeting-house, on a question affecting the social improvement, reformation, and happiness of the British community. He thundered forth his wrath at the promise which had been given—he did his utmost to induce his people to violate that promise. He raged in vain. Despite his denunciations, the lectures were delivered in his meeting-house, and the roof did not fall in on the rebellious Committee.

At Campsie, the ministers, Established and Dissenting, denounced the lecturer and his principles; but the people ventured to listen, notwithstanding the ban of the priests;

and if a judgment is to be formed from the enthusiasm which was manifested, it may justly be concluded, that the audiences accorded heartily with all that was uttered against death punishment.

At Kilmarnock, application was made by the Working Man's Association, for the use of the Relief Church. Many of the Managers were favourable to the application. The Rev. Mr. M'Dougal, however, also a loud declaimer on Voluntaryism, and the utterer of a noble speech at the banquet given to Dr. Bowring, was at once horror-struck at the idea of Mr. Harris lifting up his voice in his church, and, deaf to all entreaties, forbade the desecration. The Managers of the Cameronian Church also refused. The Rev. Mr. Dickenson of the Independent Chapel was willing and anxious that it should be given for the purpose, but the Committee of his congregation would not hear of it, unless certain pledges were made by the Working Man's Association; which they, totally unacquainted as they then were with Mr. Harris, did not feel themselves authorised to assent to, and were therefore obliged to content themselves with their own Hall, a place that would not hold a fourth part of the number who, it is thought, would otherwise have been eager to attend.—The circumstances now stated, are, in truth, of comparatively trifling importance to Mr. Harris personally; they are recorded in justice to those individual ministers and managers who have risen above the prejudices of their creed and party, and to show that loud professions of attachment to religious and civil liberty, may consist with practical intolerance towards all who belong not to a prescribed communion, and who have not subscribed "Slave withal" to a human creed.

WE are glad to be able to record the pleasing fact, that a Sunday School, in connexion with the Rev. Dr. Hutton's Chapel, Little Carter Lane, Doctors' Commons, London, was opened on Sunday, Nov. 25.

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THE MONASTIC ORDERS.

(*From the Athenæum.*)

MONACHISM originated in the East; it was disregarded in the Western churches until St. Athanasius came to Rome, A. D. 340, to solicit the aid of the Pope and other bishops of the West, in his struggle against the Arians. During his residence in Rome, he published the life of St. Anthony, the most celebrated hermit that had yet appeared. The book produced an extraordinary sensation; it was a sort of Christian romance, the first which had appeared among the Latins; and Athanasius consequently deserves the credit of having founded a new school of literature, which has been most prolific and popular. It was from this book that St. Jerome, who afterwards laboured in the same cause, derived his history of St. Paul, the first hermit, the travels of St. Anthony to visit this hero of solitude, the story of the raven which daily supplied the hermit with food, and the edifying account of the two lions who dug his grave, and gave him honourable burial.

The description of such miracles, received with implicit credit, induced several of the weak and credulous to practise voluntary austerities, and to make private vows of celibacy; and St. Jerome wrote and preached in favour of this new system. St. Benedict, however, was the first who established regular monasteries: he published his celebrated rule A. D. 515; and it must be confessed that his legislation was more sound, humane, and reasonable, than that of any of the preceding fathers. His great object was manifestly to prevent the indulgence of that indolent contemplation, which had produced so much evil in the monasteries of Asia, and threatened to produce a similar abundance of fanatical speculations among the solitaries of Europe. He insisted that the monks should be labourers; and he established his monasteries,

like colonies, in the midst of the dense forests, by which Europe was then covered, and forced them to cultivate the soil. By these means Benedict secured the tranquillity of the first monks, and made the fortune of their successors. Monasteries multiplied and grew rich; monks began to interfere in the affairs of state; they sought to become masters of kings, and not unfrequently rivals of popes; the Council of Lateran forbade the multiplication of monastic orders; and Innocent III. complained of the monks of Clervaux, in the words of Scripture, "Jeshurun waxed fat, and kicked." At this crisis, St. Francis proposed a new order of monastics, whose members should be distinguished by vows of absolute poverty, and whose life should be passed in begging and preaching. In spite of the decrees of the Council, Innocent III. sanctioned an institution, whose advantages he could easily appreciate: the popes, he saw, would be enabled to support a spiritual militia for the defence of the church in every country in Europe, without expense or difficulty; and he could keep the discipline perfect, by insisting that the superiors of all the mendicant orders should reside in Rome; and it is of importance to observe, that the superiors or heads of all the ancient monastic orders, the Benedictines, the Bernardines, the Clunists, &c. always avoided residing within the dominions of the Pope; while every superior of the mendicant orders invariably remained in Rome.

The artifices adopted to render the Mendicant orders popular, were equally criminal and ridiculous; the pious frauds of the Franciscans were so gross that they could only have succeeded in the darkest ages. A huge volume was published on "The Conformities between St. Francis and Jesus Christ," in which the parallel was drawn so precise, that the saint was declared to have on his body imprints of the wounds inflicted at the crucifixion. Pretended miracles, revelations, and relics abounded; the bones of saints who never existed were produced; a blundering monk, mistaking *St. Alm.* (an abbreviation simply signifying "the holy almanac,") for a man's name, added St. Almachius to the calendar; and ere long a part of the saint's skull was added to the treasure of one church, and his leg and arm to another.

It is too commonly supposed that no opposition was made to those abuses before the days of Martin Luther; but the fact is, that the Mendicant orders were vigorously opposed by the secular clergy, from the first moment of their institution. Matthew Paris assails them as fiercely as any modern historian of Popery; Reuchlin waged war against them without truce or intermission; and the author of "*Epistolæ Obscurorum Virorum*" covered them with immortal ridicule. Chaucer, Boccaccio, and Erasmus, without resigning their claim to orthodoxy, exposed the ignorance, the presumption, and the mischievous interference of these meddling friars, who aimed at the mastery of all affairs, public and private, from the government of a kingdom to the management of a household.

Now, it has always appeared to us a curious problem, why it is that the Jesuits have been the theme of almost universal reprobation; whilst the Mendicant orders, which history exhibits as more culpable, and common sense shows to be equally dangerous, have escaped almost without censure. Self-renouncement, implicit obedience, immediate allegiance to the Holy See, are common to the Cordeliers, the Carmelites, the Jacobins, and the Jesuits. They are all equally soldiers of the Pope, with this difference only, that the Jesuits formed a disciplined body, while the rest were only fit for guerilla warfare. Yet in every struggle made against the Jesuits, we find monks of these orders among their most bitter opponents; and even the Dominicans, with the abominations of the Inquisition on their consciences, and the casuistry of their Saint Thomas ever present to their memories, have been loud in condemning the unsocial principles and equivocation of the Jesuits.

The time in which the order was instituted appears to solve the problem. The other orders arose in ages of darkness and ignorance; their privileges were ratified by silent prescription, and had, in the course of time, accommodated themselves, in some degree, to existing institutions. But Jesuitism appeared in an age of light and knowledge, when men were able and willing to criticise its nature and tendency: not only Protestants but Roman Catholics saw the danger of establishing Papal garrisons throughout Europe, and sanctioning an institution

which must necessarily be the rival of civil government. Bishops and Parliaments protested against the admission of the order into their dioceses and states;—true, the constitution of the other orders was equally adverse to the laws of the state and the church; but men will submit to an old abuse who will not endure a new one: and besides, the weapons of the preaching friars were antiquated and rusty—their tactics belonged to a former age; while the Jesuits possessed arms of the newest pattern, and discipline superior to any yet practised. The Dominicans, Cordeliers, Augustinians, &c. had motives equally powerful to oppose the Jesuits: they saw with indignation, at the very moment when the gains of the monastic orders began to be restricted, a fresh host of claimants demanding to share in them; and they had the art to concentrate against these new rivals all the jealousy which Protestants and Roman Catholics generally and justly felt against all the bodies of the Papal militia.

These preliminary observations seem necessary to show the nature of the connexion between the history of Jesuitism and that of the Church, and the origin of the prejudices existing against the society. We shall now turn to the life of its founder, and the circumstances which led to the establishment of the order.

Ignatius Loyola was a gentleman of Biscay; he entered the army, and had his leg broken by a stone at the siege of Pampeluna, A. D. 1521; the leg was set by an unskilful surgeon, and threatened to produce personal deformity, to prevent which, Loyola, who was rather vain of his person, had the courageous weakness to cause the leg to be broken and set a second time. The operation failed, and he continued lame for life. While confined to his bed, he wished to amuse himself with some of the romances of chivalry so popular in Spain before the publication of *Don Quixotte*; none could be found in the house, but their place was supplied by a work called “*The Flowers of Sanctity*,” which contained the miraculous histories of St. Anthony, St. Francis, and St. Dominic. The perusal of this volume, which we may remark is still popular in Spain, inspired him with visions of spiritual chivalry quite as romantic as those which guided the hero of Cervantes, and, in some respects, of the same nature.

He declared himself the Knight of the Virgin Mary, and, to do all things in proper order, proceeded to keep his vigil of arms in the monastery of Montserrat. On his road he met a Moor, with whom he entered into a sharp controversy on the mystery of the Incarnation; but the Mussulman was a better logician than the enthusiast, and Ignatius, completely silenced, turned off the road to conceal his indignation. Immediately afterwards his conscience reproached him for having permitted a blasphemer to escape; he turned back, and coming to a place where two roads met, threw the reins on the neck of his mule, that Providence might determine whether he should slay the Mussulman or not. Luckily the mule turned into a different road from that which the Moor had taken, and this event is recorded among the miracles of St. Ignatius. Having performed his vigil, he consecrated his weapons to the Virgin, and covering himself with rags undertook various pilgrimages, in the course of which he visited Jerusalem. Soon after his return he published a work entitled "Spiritual Exercises," so full of absurdity, that one of the few blunders committed by the Jesuits was, that they did not allow it to sink quietly into oblivion, but recommended its perusal, and used every effort to give it general circulation.

On his return to Spain, Loyola was seized with the ambition of becoming a celebrated preacher; his ignorance, however, was a formidable obstacle, and to overcome this, at the age of thirty-three, he went to school, and began to learn the rudiments of Latin. But learning was a work of time, and Loyola could not wait; he began to teach while yet a scholar, and his singular sermons attracted crowds of auditors. The Inquisition took alarm at the novelty, and Ignatius, after having been frequently imprisoned by the followers of St. Dominic, thought it prudent to quit Spain, and he went to pursue his studies in the University of Paris.

In Paris, Loyola made converts, or rather disciples, of six of his fellow pupils:—Francis Xavier, subsequently canonized as a saint and designated the apostle to the Indies; Laines, the successor of Loyola in the presidency of the order; Salmeron, whose writings have been proscribed by the Inquisition as heretical; Bobadilla, Ro-

driguez, and Lefebvre,—remarkable for nothing but their fanaticism and credulity. The first project of this infant society was sufficiently extravagant; it was forthwith to undertake the conversion of the Turks, and they plighted their faith to make the effort in a chapel at Montmartre, on the night of the 15th of August, 1554.

From Paris Loyola proceeded to Rome, preaching at every favourable opportunity on the road, making few converts and many enemies. He obtained an interview with the Pope, and submitted to him his plans for the formation of a new religious society. Paul III. saw, at a glance, the advantages which the Holy See would derive from such an institution, and he legally established the society, by a bull dated the 27th of September, 1540. Loyola was nominally employed to prepare the rules of the order, but the task really devolved upon Laines and Salmeron, men of superior talents, who were able to arrange the materials, collected at hazard by fanaticism, into an orderly and permanent code.

The rest of the life of Ignatius is identified with the history of the order he founded; our readers would derive neither pleasure nor profit from a recital of his pretended miracles and absurd visions. He died at the age of sixty-five, on the last day of July, 1556, and his memory has been ever since the theme of extravagant eulogy and equally extravagant satire. His disciples have made him a saint, which, of course, was easy enough; but they also wish to make him a great man, which is quite a different matter. He was merely a visionary enthusiast, whose zeal was wasted, until it was secretly directed by more powerful minds. The enemies of the Jesuits describe Ignatius as a crafty politician; it appears to us that more able statesmen might be found in St. Luke's. The biography of Loyola has employed the pens of more than thirty different authors; a greater miracle, by the way, than any one of them has recorded, and no one of them has attributed to Loyola a sentiment or expression manifesting superior acuteness or intelligence.

We have already said, that the leading principles of the Jesuit constitution were the same as those which had been long before established in the orders founded by St. Francis and St. Dominic, but there were some points of

difference, which it is material to notice. The superiors of the Mendicant orders possessed a very limited authority: the power of the general of the Jesuits was unlimited; he had not to consult chapter, preceptory, or congregation, and there was no one who could of right claim admission to his councils. He had, moreover, the power of dismissing from the order any members who were unfit to support its interests; and, finally, he could dispense with the long and fatiguing ritual, the repetitions of masses, rosaries, and legends, imposed upon the other monastic orders. The Jesuits were encouraged to undertake any employment for which their tastes and talents were suited; they were exhorted to cultivate the arts and sciences; and it is unnecessary to add, that their body contained some of the most eminent men in literature and philosophy during the seventeenth and eighteenth centuries. But these advantages, great as they were, did not give the Jesuits so complete a superiority as they derived from their disinterested superintendence of the instruction of youth. Their schools, gratuitously open to all, afforded an education infinitely superior to any that could be obtained in the universities of France, Spain, or Catholic Germany; and the influence which they acquired by these means was honourably won, though it was sometimes unfairly exercised. Not less creditable to them, was their rule prohibiting the acceptance of fees for the performance of religious offices. We find in the history of the Council of Trent, that several bishops declaimed with great vigour on the scandal of making baptisms, marriages, masses, and burials, matters of traffic, and that nearly all who were present lamented the abuse. But no remedy was devised.

The enemies of the Jesuits asserted that the gratuitous instruction of youth and performance of religious offices were not disinterested acts of benevolence, but were artful means for obtaining political influence. There was truth in the accusation, but the same means could have been equally employed by their adversaries; and the answer of the Spanish Jesuit to the bishop of Salamanca, "Go and do thou likewise," is a very conclusive defence.

The last difference between the Jesuits and the other monastic orders, was the vow of implicit obedience to the

Pope. This secured them the protection of the Holy See, although the pontiffs sometimes found that there was a reservation in the promised allegiance, which greatly diminished its value.

From what we have said, it is manifest that the great object of the Jesuit institution was to maintain the temporal power of the papacy, and realise, if possible, Hildebrand's great scheme of a European Theocracy. Had such a society existed in the time of Gregory VII. it is possible that the project of that eminent pontiff might have succeeded; but the Jesuits came too late, and the history of their struggles is a powerful example of the inutility of all efforts to defend worn-out institutions against the steady progress of advancing intelligence.

SORROW.

As mountain mists obscure fair nature's scene,
 And clothe in dusky white the fertile green,
 Involving all in dull and gloomy shade
 Which late beneath the sun's bright radiance play'd;
 So sorrow clouds the brow where pleasure shone,
 And bids us weep—for mirth's bright ray is gone.
 The tears which trickle down the faded cheek
 Too well in grief's expressive language speak;
 Yet though fair prospects be o'ercast a while,
 And sullen grief withhold the cheerful smile,
 The vapoury cloud at length may disappear,
 And joy returning, dry affliction's tear.
 Oft does the mist, which wraps the landscape round,
 With moisture fertilize the thirsty ground;
 So, good from evil springs—so, grief may prove
 A useful lesson from the God of Love—
 A means perhaps to raise the shrinking soul
 Too soon subdued beneath the world's control;
 Gay pleasure's sunny hour its joys impart—
 Sorrow looks within, and purifies the heart.

DUBLIN.

A. B.

ON THE NATURE AND BLESSINGS OF THE KINGDOM OF CHRIST.—LETTER II.

To the Editor of the Christian Pioneer.

SIR,—But when will this incorruptible inheritance revealed by Christ be realised? When, but at that resurrection next in order to the Saviour, on which occasion he will “come down in like manner as he was seen to go into heaven.” Is not Jesus the Messiah? Is he not destined to receive a kingdom? But has that kingdom yet been realised? Certainly not. The fourth kingdom of Daniel’s prophecies is yet dominant in the world. The supreme authority, both in civil and ecclesiastical affairs, is still vested in other hands; and “the followers of the Lamb whithersoever he goeth,” are, by the principles of their faith, and the maxims of their conduct, excluded from participation in it. He still “sitteth at the right hand of God,” waiting “till his enemies shall be made his footstool.” “The heavens must receive him till the time of the restitution of all things, of which God hath spoken by his prophets since the world began;” that is, till the time of the restoration of the Jewish nation, and as the original term rendered *restitution*, is said also to import, of the consummation or perfecting of all things; that time of the general obedience of all nations, to the authority of God and his Christ and of his saints in glory, described in such ample terms with such rich and glowing colours, as the final period of the world and the glorious result of the divine dispensations toward the nations.

“Every man” (will be made alive in Christ) “in his own order; Christ the first fruits; afterward they that are Christ’s at his coming,” 1 Cor. xv. 22, 23. What order can this be, but that of succession? As Christ himself was actually made alive, or elevated to immortal life, in the first instance; so, those that “are Christ’s” will, in the next instance, be made partakers in the same blessing. I see not how this conclusion can be avoided. It accords with our Lord’s own promises to his disciples: “I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also,” John xiv. 2, 3. Again, ver. 19, “Because I live, ye shall live

also." Can this be understood of any other than a peculiar privilege appertaining to his disciples and those like-minded with them, in common with himself—a privilege of being delivered prior to the rest of mankind from mortality, their common doom, or common estate, like that of their primitive ancestor? As Adam is the pattern of man in his present state, both physical and moral—erring and morally imperfect, and therefore mortal; so, Christ is the pattern of man in his destined state, elevated in mind above the things of time and sense—raised above mere earthly pursuits to those which are spiritual and heavenly; so also, he is the pattern of its destined reward, life in perpetuity. The man who devotes his life to low, sensual pursuits, which "perish with the using," is like them destined to perish; but the man who raises his thoughts to God and futurity, who "minds heavenly things," who lives principally for an hereafter, cultivating all human and divine knowledge, all benevolent and pious affections, he is seeking and preparing for an heavenly inheritance, and is accordingly destined soon to receive it. Of this advanced perfection of the human intellect, this pure and benign elevation of the moral feelings, Christ was the great exemplar. Such, indeed, was the perfection of his character, that his death was not a "debt," but a voluntary sacrifice to the common cause of humanity; and he might, no doubt, like Enoch and Elijah (who, though distinguished above their respective generations in moral and spiritual attainments, could not have attained to that perfection of humanity which characterised the Saviour), have been translated that he should not have seen death. As it was, his submission to it was of no longer a continuance than was necessary to complete the exemplification in his person of a resurrection from death to immortality; a blessing to be realised next in order to all those whose lives, having been formed after a similar moral mould, are prepared for a similar elevation in the scale of being.

For the corresponding reason, that God "suffered not his holy one to see corruption;" that "he so soon delivered him from the pangs of death, because it was not possible that he should be holden of it;" that he so soon "made known to him the way of life, and made him full

of joy with his countenance,"—he will extend the like blessing to those who most resemble him in excellence of character, at an earlier period than any of the rest of mankind, and at a period yet more distant from that of those who have passed this life in a course of sinful excesses. His immediate disciples, initiated in the precepts and imbibing the spirit of their Master, pursuing a similar course of suffering patience, of unresisting meekness, of performing miracles of healing continually, and of proclaiming the glad tidings of immortality; not returning, either in word, action, or sentiment, evil for evil, but praying for all men, even for their enemies, and labouring to overcome evil with good, progressed rapidly in the same course of which he presented them with so bright and complete an example. Thus they endeavoured, they animated and encouraged each other, to become "perfect men, to attain, if possible, to the measure of the stature of his fulness." They, in the pursuing this course, were exposed to cruel mockings and scourgings, imprisonment and death; and they were accordingly promised, and with their daily progression in each spiritual and moral attainment, they looked forward with growing confidence to an "approaching" reward. They were no doubt much confirmed in this confidence by the miraculous gifts of "a holy Spirit," which were conferred generally in the first instance upon those who, in the face of persecution, openly embraced the faith. These gifts gave a full assurance that the promised immortality would certainly be realised; and so long as they were continued, the possessors might safely be regarded as "children of God"—heirs of immortality. Hence the peculiar confidence with which such appellations were applied to the Christians in general in the time of the apostles:—"Beloved, now are we children of God; and it hath not yet been manifested what we shall be; but we know that when he shall be manifested, we shall be like him, for we shall see him as he is," 1 John iii. 2, Imp. Vers. "The Spirit of God beareth witness with our spirit, that we are the children of God: but if children, then heirs; heirs of God, and joint-heirs with Christ; since we suffer with him, that we may be glorified with him," Rom. viii. 16, 17. That and many successive generations have, however, passed away, and the promised

blessing is so far from having been realised, that cruel persecutions have extensively been the allotment of those who have adhered to the purity of the primitive faith; and universally they have in different degrees been the objects of neglect and opprobrium on the part of the ruling authorities and the mass of their subjects. Neither have they attained to any certain knowledge as to the date of its fulfilment. A precise knowledge of "the times and the seasons" is confined to God himself; and the wisdom of this concealment is manifest, as an acquaintance with the time and circumstances of man's future destination, would both too much interfere with the avocations of the present life, and too much divert the mind from the Great Fountain of Blessings, the Divine Donor, on whom all our hopes should repose, on whose good pleasure they entirely depend, and by a conformity to whose will, in the regulation of our conduct, they can alone be obtained, to the mere seasons and circumstances of their accomplishment. Yet he has been attentive to the peculiar trials with which his servants and children have been exercised, and has furnished them with facts and even data, by a due attention to which they may be enabled, with increasing light and growing earnestness, to seek and prepare to meet their Saviour as the day of his arrival approaches.

In consequence of the predictions of the ancient prophets concerning the appearance of a divinely commissioned Prince and Prophet, whose government should be universal, and promote righteousness, prosperity, and happiness in the earth, there was a strong expectation excited on the part of the Jews, and also of the Samaritans, and even in some degree of the nations in general, at the period of the Saviour's advent. The herald John proclaiming an approaching kingdom, after the manner of the eastern potentates, as predicted by Isaiah xl. 3, announced his appearance. The seventy weeks of Daniel, ix. 24, were then considered as terminating with signs at least of his arrival. His lineage from David, and that of the increase of his government and peace there should be "no end," had been traced from the time of that monarch down to the concluding prophets. The second Psalm, uttered in the name of Jehovah, had assigned "him the

heathen for his inheritance, and the uttermost parts of the earth for his possession." It is probable that, from ver. 7 of this Psalm, the idea of designating him as "the Son of God," as from ver. 2, that of "Messiah" or anointed, were derived. Compare Heb. i. 5. According to the Apostle Paul, the former of these epithets indicated nothing less than his resurrection; and the whole phrase, "Thou art my Son, this day have I begotten thee," was a prediction of the very day of that event; Acts xiii. 33. See also Rom. i. 4, corresponding with the general import of the phrase "children of God," in the New Testament, and accounting for the general application of the term "Father" to the Supreme Being, as its correlative. Very important, therefore, are the uses of these epithets, as they indicate that the reign of God and his anointed, the era of the triumph of the beloved Son of God, is that of the reign of life and immortality. It will surely commence with the promised call to his brethren "according to the spirit of holiness," they being "joint heirs with him of that glory of which they will be partakers." The hour will now have fully arrived in which the dead will hear his voice, and they that hear will live. This epoch and event is certainly to be distinguished from that announced three verses beyond it (John v. 28), where "all that are remaining in their graves will come forth," &c. Corresponding with the resurrection of the saints, next in order to Christ himself, and being like that the attendant upon his presence in the first instance, they both confirm each other, and show the literal sense of Rev. xx. 4, 5, 6, to be the true one, as far as it respects the reality of that resurrection. "They," the martyrs and faithful disciples of Christ, "lived and reigned with Christ a thousand years. But the rest of the dead lived not till the thousand years were finished. This is the first resurrection. Blessed and holy is he that has part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years." The period of the resurrection of the saints is fixed by Paul to be that of "the last trumpet," 1 Cor. xv. 52. On that occasion he states (1 Thess. iv. 16), that "the Lord himself shall descend from heaven," in correspondence with the promise of the

angel, Acts ii. 11. "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go up into heaven." No language can more explicitly express the actual descent of Jesus in person than these two passages; and as Dr. Priestley has observed of the latter, "if it be not to be understood literally, it is a deception." But what is to be understood by "the last trump?" "In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "The Lord shall descend from heaven with a shout, with a voice of an archangel, and a trump of God, and the dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." There is a great analogy between these several accounts. The sounding of the trumpet is the era to which the Apostle emphatically points as that of the appearance of Christ, of the resurrection of those of his saints who are then dead, and of the translation of those who are then living. The phrase, **LAST** trumpet, is an evident reference to the conclusion of a series of events marked out by a succession of *trumpets*. Now, we know of no succession of events thus marked out, and terminating with the consummation of the Divine designs in the establishment of the kingdom of Christ, but those of which we read in the Apocalypse; and the seventh or last of these terminates with the description above quoted. It commences, indeed, with a prediction (chap. xi. 15, 18) entirely corresponding with that of the Apostle. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the nations were angry; and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth."

It cannot, I think, be reasonably questioned that the reward promised in this passage is the same that is more fully represented in the passage of the same book above

quoted. Events of a most awful and calamitous description, as we read, verse 19, are the immediate results of the sounding of this trumpet, as of all the preceding trumpets of the Apocalypse. With this trumpet, however, it is that "the mystery of God, as declared by his servants the Prophets, shall be finished," Rev. x. 7. And the calamities described (verse 19), are afterwards more fully depicted under the seven angels having the seven last plagues to inflict upon "the destroyers of the earth," preparatory to the glory that should follow. That the plagues poured out in the sixteenth chapter correspond with the events shortly stated in the concluding verse of the eleventh chapter, will appear by comparing it with chap. xv. 5-8, and with the effects produced by the pouring out of the seventh vial (chap. xvi. 17-21), which is but an enlargement upon what is before stated. The last trumpet and the seven last plagues included under it, of course, bring the series of calamitous judgments to their conclusion; after which follows the commencement of the kingdom of God and his Christ, when the dead shall be judged, and God will give reward unto his servants the Prophets, and to the saints, and them that fear his name, small and great. This is accordingly more fully represented in the twentieth chapter, by the most distinct description of the blessings of a first resurrection, and of the period of the reign of Christ, that we any where meet with in the Scriptures. Can this be any other than that which the Apostle announces to the new converts at Corinth and Thessalonica, as that which will be realised at the sounding of the last trumpet, when Christ will descend from heaven, and which could be no other than a literal or proper revival, accompanied with a translation, a state of "incorruption"?

It appears, then, from the above concurrence of circumstances, that the last trumpet of the Apostle Paul, and the seventh and last trumpet of the book of Revelation, are identical; both usher in as their result the kingdom of Christ, and the actual resurrection of all who truly fear God, to a state in which they will no more be subjected to the evils of this mortal existence. If it be objected that the seventh trumpet of the Apocalypse, like those which preceded it, has a figurative signification,

and that consequently the resurrection which it announces must also be figurative, indicating only a revival of the spirit and practice of Christianity, I answer, that the contrary or literal sense of this part of the prophecy is shown from the passages in the Apostolic epistles corresponding with it. It has, I trust, appeared from these passages, and from those which have been quoted from the Evangelists, that our Lord will actually come comparatively "quickly" by a descent from heaven, and that there will then be an actual resurrection of those who most resemble him in moral excellence; and it may be seen from the order of the events, as predicted by Daniel and John, that the period must now have arrived in which "the kingdoms of the world shall have become the kingdoms of the Lord and of his Christ," Rev. xi. 15. There may be important reasons why literal language should occasionally be connected with figurative in prophecy; and this probably furnishes one of the most remarkable of those occasions. Admitting that we are now living under the seventh trumpet, which accords with a very general opinion of commentators, as also that the seven vials are included under that trumpet, it refers to a series of events which, though of very short duration in the view of God, yet appertain to the affairs of men in their present natural course, the accomplishment of which depend on their voluntary powers, neither preternaturally forced by miraculous phenomena, nor by predictions so manifestly applying to them as to interfere with the accomplishment of those predictions. This part of the prophecy could, therefore, be conveyed only in figurative terms, or by symbols sufficiently intelligible to the attentive reader, who is piously searching out the Divine designs from the Scriptures, and "the signs of the times," to support his spirit and animate his hopes under the heavy cloud of calamitous visitations, inseparably connected, as they are, with much criminality and blindness with which he is immediately surrounded. But the glorious events of which they are the prelude, depending wholly upon Divine interposition, as contradistinguished from those which are brought about by human agency, can be in no degree altered or affected by any previous knowledge or opinions men may entertain concerning them. These,

therefore, may be advantageously stated in language as clear and express as they can be presented to the minds of mortals; and its effects may be expected to be precisely similar to those which the unequivocal promise of a resurrection to life everlasting, produced upon the minds of the primitive Christians, confirmed and illustrated as it was by the actual resurrection and translation of the Saviour himself to a spiritual and immortal state. Thus, then, it appears that the passages referred to in the Revelations and those of Paul, are adapted mutually to confirm and illustrate each other. The latter refer to a period of a very marked and awful description, in which the dead in Christ will actually be raised to immortality, and those which are then living will be advanced to the same glorious state; while the former point more particularly to the time and circumstances of the world, indicated by the last trumpet, or the voice of an archangel, and the trumpet of God himself, and then go on to exhibit a dramatic view, together with a distinct account, of the blessings of that glorious event. The trumpet, it appears, is no other than a series of warnings, arising from a course of warfare, and of changes and convulsions in national affairs, leading step by step to the removal of all subordinate ruling authorities, and leaving the world open to the righteous dominion of Christ, and of all those who, by their conduct during their mortal career, have become fitted to inherit crowns of life everlasting. Whether any literal sounding from heaven, like that of a mighty trumpet, will immediately announce the resurrection of the saints, and the translation of their Christian brethren to glory, can be only determined by the event. If so, it must be regarded as one of those accommodations to human capacity, by which Divine wisdom condescends to reveal its purposes to mankind; as the throne of God is represented as being placed in the heavens, and the Son of God as seated at his right hand; and as Christ will be seen actually to descend from heaven as he went into it, though in reality there probably is no local heaven, God is omnipresent, and the permanent state of Jesus is spiritual and ordinarily invisible to mortal eye.

T. P.

SIMPLE THOUGHTS ON GENESIS.

CHAPTERS XXXII. AND XXXIII.

LABAN having departed, Jacob pursues his way in peace, and the angels of God meet him, and cheer him on his route. Esau having become Lord of Edom, to which country Jacob now draws near, he sends to warn him of the necessity he is under of passing through with his family, his attendants, and his flocks and herds. He is not a little discomfited at hearing, on the return of the messengers, that Esau himself is coming forth to meet him. It is hard to trust those whom we have ourselves deceived, and Jacob fears some secret treachery. But he applies to the true fount of consolation and pardon.

“And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

“I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands.

“Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, and the mother with the children.

“And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.”

Having thus “breathed his soul in prayer,” he is enabled calmly to consider what is best to be done, and chooses from amongst his flocks an acceptable gift as a peace-offering for his brother, which he sends in advance, with his attendants. His family having journeyed on a little way before him, we are told, that a man wrestled with him until the break of day, over whom he prevails, and who declares he shall henceforth be called Israel. “For as a prince hast thou power with God and with men, and hast prevailed.” Jacob having asked the name of the wrestler, he refuses to reveal it, but blesses him there. Then did Jacob perceive that it was a heavenly visitant which came at this time, in answer to his prayer, to re-assure his spirit; and says, “I have seen God face to face, and my life is preserved.” Nor, that he might

not suppose that the whole was but a fabrication of his fancy—an idle dream, a palpable and outward sign of its truth remained in his sudden, and we may suppose, lasting lameness. Thus did his very infirmities, in the hands of God, become striking proofs of a present Deity, and a memento of past mercy, as also a promise of future protection.

Now Esau approaches, and Jacob prepares for the meeting. Arranging his family in companies, or bands, he puts Rachel and her son hindmost, as most secure from danger. So his partial affection for his chosen one evermore betrays itself, not toward herself alone, but to her offspring, and continued so to do, till the day of his death. And who shall blame him? None; it was nature's dictate—here there was no deceit.

How noble and interesting a subject for the painter or the poet, might be the scene now under our review! The women and children in the background, and the patriarch advancing, with secret fear and outward reverence, to meet his once injured and indignant, but now his relenting and affectionate brother, who, forgetful of every thing but that one touching truth, that he is his brother, rushes forward to embrace him.

“And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept.”

Well might they weep; but they were tears of delight, when hatred was turned to love and grief to joy. But Jacob appears to feel uneasy in the presence of Esau, and after pressing his acceptance of the gift which he had sent on before, offers specious reasons for ridding himself of his company. Let us pause here, and consider the difference which seems to have been made between these two brothers. When we first *study* the Old Testament, we are apt to conclude, that those characters who are distinguished by Jehovah, are meant to be, in all things, perfect models for us; and also, those who seem to be rejected, are in every way worthless. So to read the Old Testament, is to read it wrongly. It is a history of the infancy of the human family, a faithful record of weakness and error incident to humanity under the circumstances depicted. It is a statement of facts, clothed oftentimes in Oriental imagery; and the great moral truth we are to

deduce from these facts, is this, that Jehovah overrules even the weakness and errors of his creatures, to the advancement of his beneficent purposes—the moral education of all his family. Fenelon has truly said, “the Spirit of God dwelleth not in hurry and commotion.” Jacob, then, is evidently a more proper instrument for the developement of the purposes of Jehovah than Esau, whose reckless worldly mind could not so well be moulded to the reception of divine truth, as the calm and quiet spirit of the prudent Jacob. Alas! how many Esaus may be seen in every age, who, for one taste of the world’s pleasure, go away satisfied, *little regarding they have lost their birthright!*

CHAPTERS XXXIV. XXXV. XXXVI. AND XXXVII.

The thirty-fourth chapter, contains an awful account of crime and treachery, and the part acted by the children of Jacob does little credit to a father’s care. Yet we find, by the commencement of the succeeding chapter, that a pitying God spares the children for the father’s sake, and re-assures the mind of the desponding and terrified patriarch.—Jacob now proposing to journey to that holy place where he had first made a covenant with God, and seen the vision of angels, exhorts his sons to put from them every false God.

“Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean, and change your garments:

“And let us arise, and go up to Beth-el; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.”

In the eighth verse, a character appears rather abruptly, and then vanishes away—Deborah, Rebecca’s nurse, whom we are introduced to, only to be informed she died at this time; and they buried her in Bethel, under a tree, which hence was called, the weeping-oak.

Jacob having paid the last honours to this early friend of his fondly remembered mother, was soon to be called upon to sustain a greater loss, in the death of his beloved Rachel, who gave her life for her son Benjamin; or, as she pathetically called him, Ben-oni, the son of her sorrow.

“And Jacob set a pillar on her grave; that is the pillar of Rachel’s grave unto this day.” Prior to this event, “God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.” See verses 9–16.

At length Jacob arrives with all his family, and all his possessions, at the house of his childhood, and beholds once again his aged father, who survived till his return; for we are informed by the last verse of the chapter, that Jacob and Esau met at his funeral.

The thirty-sixth chapter being only a list of names of the descendants of Esau, we pass on to the next.

“And Jacob dwelt in the land in which his father was a stranger, in the land of Canaan.”

Jacob has now a permanent home.

We are now to pause upon the adventures of his favourite son; a story which, for interest and pathetic incident, joined with beautiful simplicity in the narration, has rarely, if ever, found its equal.

Alas! “how great a matter a little fire kindleth!” Joseph, first the subject of jealousy, soon becomes an object of envy and hatred, relates his dreams, which seem to hint that he is to have superiority over them; their jealousy, stimulated by pride, can bear no more, and they take the first opportunity to be revenged; they plot against his life; and afterwards, stimulated more by covetousness than compunction, they sell him to be a slave. In these transactions, Reuben and Judah manifested more feelings of humanity than the others,—one having planned to save him altogether out of the hands of the rest of his brethren; and the other, suggesting the change in his punishment. Yet, not even Reuben, had the courage or honesty to attempt to soothe the mind of Jacob, by a contradiction of the story, that “an evil beast had devoured him.” How does the heart loathe their hypocrisy, when, in consequence of Jacob’s impassioned anguish, “his *sons* and his daughters rose up to comfort him.” And did they dare to comfort him? Did they partake so little of their father’s faith in an ever present God, as to suppose their conduct could remain unknown? They congratulated themselves, doubtless, on their cleverness; but their day of retribution was yet to come.

ROMAN CATHOLIC ARGUMENTS IN FAVOUR OF CHRISTIAN UNITARIANISM.

WE extract the following from the report of a Discussion, held in Castlebar, in January, 1837, between the Rev. W. B. Stoney, Protestant Rector, and the Rev. James Hughes, Roman Catholic Priest, of Newport Pratt, County Mayo. The subject under discussion is, “To prove from Scripture, interpreted by private judgment, the doctrine of the Trinity;” and from the following remarks, it will be seen how effectually the advocate of infallibility—the Rev. Mr. Hughes, from whose speech we make the extracts—disproves the doctrine of the Established Church by its own rule of faith, the right of private judgment; and at the same time, how forcibly he testifies to the great truth, the simple Unity of God, when he allows the Scripture and his own good sense to guide him.

“I believe the doctrine of the Trinity on the authority of the Church; and though he [Mr. Stoney] rejects church authority, he would be glad to base his creed on a splice of it. My belief in the Trinity is based on the authority of the church. No other authority is sufficient. I will now show from reason, that the Athanasian creed and Scripture are opposed to one another. The doctrine of the Trinity is this:—There is one God in three persons; Father, Son, and Holy Ghost. The Father is God, the Son is God, and the Holy Ghost is God. Mind, the Father is one person, the Son is another person, and the Holy Ghost is another person.—Now, according to every principle of mathematics, arithmetic, human wisdom, and policy, there must be three Gods: for no one could say that there are three persons and three Gods, and yet only one God. No human comprehension can fathom this. Can you conceive by any rational rule, that these three books [Mr. Hughes here took up three books to illustrate his argument] are one book? Each has its own personality—I cannot comprehend how three can be one. Am I singular in my interpretation of the Scriptures? No. This is the construction Arius put upon it, and that is private opinion. I will go down to the North of Ireland, to the Presbyterians—men of great learning—to such men as Mr.

Montgomery, and they are most of them Arians. They deny the Divinity [Deity] of Christ. Why so? Because they conceive it impossible that there could be three Gods, and still only one God. The Socinian says that this Bible was given us to be our guide; and that God gave nothing which could not be comprehended by man. But to say that three are one, is absurd; and therefore he says that this is not the meaning of it.—Therefore I will not believe the Holy Ghost to be God, nor the Son to be God. The Socinian will say, that is the way to interpret the Scriptures by reason, and we have as good a right to interpret them from reason as any other man.

“The Athanasian creed gives the universal opinion of the church, that the Father is uncreated, the Son uncreated, and the Holy Ghost uncreated—that they existed from all eternity. Now, the Son was born of the Father; and if born, must have been created. The Holy Ghost must also have been created, as he came from the Father and the Son. And if so, there must have been a time when they did not exist. If they did not exist, they must have been created; and therefore to assert that they are eternal is absurd, and bangs nonsense. Each has his distinct personality; each has his own essence. How then can they be one Eternal?—How can they be all God? Absurd. The Athanasian creed says that they are three persons, and still only one God! Absurd; extravagant! This is rejected by Arians, Socinians, Presbyterians, and every man following human reason. The creed farther says, that our Lord Jesus Christ is the Son of God and of man, ‘not by conversion of the Godhead into flesh, but by taking of the manhood into God.’ Now, I ask you, did the Divinity absorb the manhood? He could not be at the same time one person and two persons. I have now proved the Trinity opposed to human reason.

“I now come to the Scriptures. Christ says, in the fourteenth chapter of St. John, ‘My Father is greater than I.’ Could any one be greater than he, if he were God? Therefore he is not God. He says in another place (John v. 31), ‘I can do nothing of myself.’ If he were God, he could do every thing; therefore, by his own declaration, he is not God. In the seventeenth chapter of St. John, third verse, Christ says, ‘This is life eternal,

that they may know thee the only true God, and Jesus Christ, whom thou hast sent.' Christ here talks of the Father as the only true God. If Christ were God, he could not have been sent by the Father, because he could not send the Father, as well as the Father send him. Christ and the Holy Ghost must be false Gods, and the Father the only true God. And this conclusion is forced upon us by his own showing, in language adapted to every capacity. In Matt. xix. 17, he says, 'One is good, that is God.' If Christ were God, he would be good; but he says, 'There is none good but one, that is God.' Therefore Christ cannot be God. The mother of Zebedee's children asked a request of Christ, that they might be permitted to sit on his right hand, and on his left, in his kingdom. But he said, 'These are not mine to give, but they shall be given to them for whom it is prepared of my Father.' Not mine to give! If Christ were as great as the Father, he could give it. Wherefore Christ was not God. This is the fruit of Mr. Stoney's Bible, and my private opinion. I do not claim to be infallible; nor does he. What is his private opinion more than mine? If Scripture contradict itself, what authority has he? I have more—I have the authority of the church."

In another speech, Mr. Hughes says—"I refer you to Luke ii. 57, 'Jesus advanced in wisdom, and age, and grace, with God and man.' If God and man, could he be increased in wisdom? God is the centre, and fountain, and author of grace; therefore he is not God. Again, Mark xiii. 37, 'Of that day and hour no man knoweth, neither the angels in heaven, nor the Son, but the Father.' He was talking of the day of judgment. If God, he must have the same knowledge as the Father. John xiv. 'As the Father hath given me commandment, so I do.' If God, he could not be commanded; therefore he is not God. Matt. xxvii. 46, 'My God, my God, why hast thou forsaken me?' If he were God, he could not be forsaken. The God that created the world, and keeps all things in the most harmonious order, to be forsaken! yet he complains of God's having abandoned him."

We thank Mr. Hughes for his excellent defence of the Unitarian doctrine. But we would suggest one question for the serious consideration of himself and his Roman

Catholic brethren. If the authority of Scripture *flatly contradict* the authority of the Church, which should we obey? Should we believe *man* in preference to *God*? Should we hold by the Church, and reject the inspired declarations of the Scripture? Should we take the pretended successors of St. Peter as our guide, and renounce the guidance of St. Peter's Master—him who "is the way, and the truth, and the life?" "Let God be true," saith the Bible, "and every man a liar;" and what is the authority of the Church, but the authority of *man*?

The reader will ask, what answer did Mr. Stoney, the advocate of Protestantism as by law established, return to these arguments. He quoted a few of the usual texts that have been a thousand times explained, and which at least do not *prove* the Trinity. But the principal argument on which he relied was, that Mr. Hughes could no more convince "the Socinian" than *he* could of the truth of the doctrine of the Trinity, inasmuch as that sect denied his rule of faith—the authority of the Church—and would demand a proof of its infallibility, thus reverting still to private judgment. By this argument, while Mr. Stoney effectually answered his opponent, he admitted the weakness of his own doctrine, and acknowledged the superiority of *Socinianism* to both—as he ignorantly miscalls our faith.—*Bible Christian*.



WHAT SHOULD CHRISTIAN UNITARIANS DO?—No. II.

"The fault is not in our *stars*, but in *OURSELVES* that we are underlings."

AT the Aggregate Meeting of Unitarians, held in London, June 1838, several speakers condemned controversial and doctrinal preaching, affirming that our forefathers had done all that was needful in the matter, and that it became their children of the present day to build on the foundation they had laid, a spiritual and practical edifice of love to God and man. Others, in confirmation and illustration of these assertions, said, that "The doctrine of the Trinity is the mere shibboleth of a party, uttered by many, but believed in by very few indeed;" and that the "Trinitarian belief is a mere word." Both parties, we think, were grievously in error. The asser-

tions of both, sprang from limited intercourse with human society, and from imperfect knowledge of the history of the past and the circumstances of the present times. Are not the churches of Rome, England, and Scotland, Trinitarian? Is there not an increasing number of their several ministers zealously engaged in preaching up the peculiarities of Trinitarianism? Has not every effort to liberalise the united Church of England and Ireland, by remodelling her liturgy, and abolishing subscription to her three contradictory creeds, failed? Is not the wish of Archbishop Tillotson, that the church were well rid of the Athanasian creed, as nugatory now as in the day he uttered it? Was language more virulent ever employed against Unitarians and Unitarianism, than by churchmen of the present times? The extracts from Baptist Noel's vituperations, which were circulated at the meeting in Essex-street, are more than sufficient to convince any one of the melancholy fact. Does not the language of the *Standard* newspaper exhibit the feelings of churchmen? And since the Aggregate Meeting, the outcry wild, raised from one end of the land to the other, on the Christian courtesy of Bishops Maltby and Stanley to the Rev. W. Turner—a cry uttered primarily by a slanderous press, re-echoed by archdeacons in their pride of place, commented upon in every variety of misrepresentation and abuse by the newspapers of the metropolis and the provinces, with some few honourable exceptions, and consummated by the bonfires and howlings of the infuriated populace at Bishop-Auckland,—demonstrates that Trinitarian belief is more, much more than a “mere word;” that the principles of Christian Unitarianism are as unknown to the people at large, as are the first principles of Christian liberty and charity; and calls upon every man, who really values his faith in Christ, to do his utmost to expose error and uphold truth.

Are the Dissenting communities more liberal in their theological opinions than Churchmen? Will the Methodist, or the Independent, or the Baptist, fraternize with Unitarians in efforts for educational institutions? Is not that noble and Christian association, the Bible Society, scoffed at and frowned upon by thousands, because its principle admits of Unitarian fellowship? Has not a

TRINITARIAN Bible Society been formed in England? What are all those processes in Chancery, those threatenings of deprivation of chapels, those subscriptions to put down hated Unitarianism by dint of purse power and civil law power, but so many proofs that men cling to Trinitarianism as the truth of God, as well as that those who thus aid and abet persecution for opinion, know little of the Unitarianism they defame, and less of the Christian charity they so flagrantly violate?

“The Trinity believed in by very few indeed”! and any inquiry respecting it, “vain, puerile, and impertinent”! To credit these assertions, requires that we should believe the mass of professing Christians to be hypocrites. We dare not so malign them; nor, we are persuaded, would any one have uttered the misrepresentation, who had not confined his attention to a class, instead of looking abroad over the community. We are all apt to persuade ourselves, that that which we wish to be true must be true. To the minds of Unitarians the doctrine of the Trinity appears so irrational and unscriptural, that we find a difficulty in supposing any sane intellect can believe its truth. But this is to set ourselves up as the judges of men educated under totally different influences from ourselves, and surrounded by circumstances altogether adverse to the free investigation of evidence. The only way to judge correctly of popular belief, is to examine popular standards; to test the devotedness of people to these by the utter failure of every effort to modify or liberalise them; to go out to the highways and byways of society, and gather the sentiments of the masses of the community, from actual conversation, public assemblages, pulpit ministrations in the provinces as well as the metropolis, the sayings and doings of the comparatively uneducated many, as well as the literary and scientific few. No one who has done this, and, in addition, observed the nature and contents of works daily issuing from the press, and most widely circulated through the land, can for a moment doubt that Trinitarianism was never more rigidly adhered to than at present; and that at no time were efforts more strenuously put forth to engrave the talismanic faith on the minds and hearts of the rising generation. The truth is, that some of our

London friends, and others whose worldly station unlocks to them the portals of fashionable life, know little of the actual condition of public sentiment upon matters of religion. Literary and scientific associations, the drawing-room and the assembly, are not the places where religious principles can become known. The intercourses of refined society are not oftentimes marred by bigotry. Visions of the approximation of others to our faith, may, in the courtesy and grace of such meetings, flit before the eye of the hopeful; and even Dr. Pye Smith and Mr. Aspland may be considered likely to become as closely allied in sentiment as their places of worship are contiguous. But these are dreams, the latter of which will be dispelled by a perusal of the Doctor's Scripture Testimony to the Messiah; and the former, by the abject apology to besotted prejudice on the one hand, and the haughty denunciation of Unitarian errors on the other, which have been exhibited by men whom the affability of literary intercourse had betrayed into the unpardonable sin of manifesting courtesy to Unitarian excellence.

No, no, the latitudinarian views and practice of those, who, whilst they, in private conversation, approve of Unitarian sentiments, still continue to conform to Trinitarian worship—who do all in their power by their countenance and their purse, to uphold that which in secret they condemn, can never be of service, either to themselves or their fellow-creatures. Such approximation is more to be dreaded than open hostility. Such left-handed fellowship is fatal to improvement, virtue, and reformation. Welcome honest bigotry, rather than such deceit. Welcome fanaticism, rather than the mere coincidence of opinion, which may think with the wise, but act with the vulgar—which sets a higher value on the opinion of the world than the truth of God—which walks in a vain show, and perils conscience, integrity, and the good of man, for earthly honour and applause. We are not careful to boast of such approximation as this. We are anything but satisfied, on being told, that the holy and sacred, the benevolent and life-giving principles we cherish as our dearest treasure, are making their way after this anomalous fashion. We have seen enough of the utter heartlessness of which this vice of insincerity

is productive, to bewail it as one of the worst features of society. The temple of Rimmon may be enriched, and filled by such men; but the altar of Jehovah will never be repaired, nor the worship of the Father in spirit and in truth prevail, till the truth of Christ makes its votaries free of the fear of man, and they practically feel, that one God is rather to be followed than innumerable worlds of men.

But how are these feelings to be excited? how shall that truth be diffused? By preserving silence as to the principles we desire to disseminate; by allowing them to be traduced and scoffed at without uttering a word in their vindication; by preaching peace, peace, when there is no peace; by aping the Established Church as nearly as possible; by speaking smooth things as to popular errors; by bridging over the gulf between Unitarianism and Trinitarianism, and describing the difference as of no practical importance; by the utterance of moral essays on the Sunday, to which a sentence from Paul or Jesus is prefixed as a motto, but whose conclusions are not deduced from Christian premises, nor the slightest reference made throughout to Christian principles or Christian motives, to the practice of the morality such essays inculcate? Why, these are some of the practical errors which those best acquainted with the history and actual condition of our denomination most lament. These are amongst the most powerful causes of stagnation and decay. Under the influence of modes of thought and action such as these, many a congregation has been kept together for a season, only by the remaining influence of custom which took its members to a particular building from their youth; or by personal attachment to an individual minister. Custom at length lost its charm, or was overpowered by superior attraction to more splendid or fashionable places—the valued minister removed or died, and the attendants removed or died also. There was no infusion of new blood to keep up the vitality of the society; no care whatever was taken in the instruction of the young in the distinctive principles of their faith; no accessions could be made; none were looked for; no effort was put forth to bring any from other communions. It may be true then, or it may be, and we

believe it is, an exaggeration to say, that "numbers of young persons, of both sexes," "have deserted our congregations" for "the Evangelical party," in consequence of doctrinal and controversial Unitarian preaching. We believe the very reverse to be the fact; and that where such desertion has taken place, it has arisen mainly from the causes we have previously sketched, as well as from the want, not the surfeit of doctrinal theology. This desertion is no novel thing. It has not arisen solely since Unitarianism has been preached in its purity and power. Mrs. Barbauld described this transition as vividly, in 1775, and assigned it to truer causes than doctrinal and controversial Unitarian preaching. In her estimation, they were these: "That sobriety, industry, and abstinence from fashionable pleasure, which distinguished the fathers, has made the sons wealthy; and eager to enjoy their riches, they long to mix with that world, a separation from which was the best guard to their virtues. A secret shame creeps in upon them, when they acknowledge their relation to a disesteemed sect; they therefore endeavour to file off its peculiarities; but in so doing, they destroy its very being. Connexions with the Establishment, whether of intimacy, business, or relationship, which formerly, from their superior zeal, turned to the advantage of the sect, now operate against it. Yet these connexions are formed more frequently than ever; and those who, a little before, soured by the memory of recent suffering, betrayed perhaps an aversion from having anything in common with the Church, now affect to come as near it as possible; and, like a little boat that takes a large vessel in tow, the sure consequence is the being drawn into its vortex."—"All those who have not strength of mind to think for themselves, who would live to virtue without denying the world, who wish much to be religious but more to be genteel, naturally flow into the Establishment." That these causes have operated in lessening the numbers of many of our Presbyterian congregations, is certain. That principle of free inquiry, which is strangely thought by some to be of paramount importance to the oneness and paternity of God, did not retain them. Of the hallowed and benignant principles of the unity and fatherly character of God,

they knew often very little; these, if sometimes named, had not been preached in their vitality; their minds had been cradled in vague generalities, and reposed on a barren morality,—barren, because ungrounded on Christian principles, and unenforced by Christian motives; and their faith, if faith it might be called, having little earth, withered away.

This, then, is evidently not the manner in which the love of Christian truth can be most efficiently encouraged, or its diffusion be most certainly secured. What are more probable means for the accomplishment of these desirable ends? The Unitarian faith must be preached and lived, printed and published, proclaimed on the house-tops, made the topic of week-day conversation, vindicated from detraction, held up incessantly to public view, proved to be the foundation of virtuous practice, the comforter of human sorrow, the cause of ever-growing improvement, the guardian of the equal and inalienable rights of mankind, the happiness of earth, and the blessedness of eternity. It must be preached as Christ preached it, it must be believed as Christ believed it, it must be lived as Christ lived it. His preaching was one consistent and beautiful strain of doctrinally moral instruction; the principles he never failed to introduce, were the Unity and Fatherly character of God. His deductions from those principles constitute the morality of Christianity. His unswerving belief in those principles, led naturally and necessarily to the devotional purity and fervour—the untiring and god-like benevolence, as perfect as spotless, which characterised his guileless and sinless life. We know not what is meant by our forefathers having done enough in doctrinal preaching, and that we are to build love to God and man on their foundation. Christ did not so separate principle and practice, nor ought we.

But did our forefathers confine their discourses to controversial and doctrinal peculiarities? A stranger to our denomination would suppose so, from many of the statements which have been made. Nothing, however, can be more opposite to the fact. Lardner, Lindsey, Priestley, Belsham, Kenrick, whilst they laid the foundation of individual and social improvement—whilst they based all the moral and religious obligations of man on

Christian principles, were, at the same time, scrupulously solicitous of the holy and beneficent results of the principles they loved and advocated. They were emphatically Christian moralists—keenly alive to the intellectual, moral, and social elevation of humanity. The purity and simplicity of Christian doctrine, was, in their estimation, valuable only as it built up the mind of man a living temple to the glory of God in Jesus, their Lord and Master. It is, we think, to defame the memory of the dead, to say that they “put their controversial disquisitions too often and too prominently forward.” It is an utter misapprehension of the present state of society, and of our obligations as Christians, to say, that enough has been done in doctrinal teaching, and that our labours must be directed to other objects, to the neglect of that.

He who is acquainted with the ministrations of our denomination, must know, that doctrinal preaching has very generally been the exception rather than the rule among us. Doctrinal and controversial lectures are not of ancient standing with us. We question whether, previously to 1812, many such courses were given. We doubt whether, in half the congregations which rank with us, they have been delivered to this hour. Hence one great cause of the decline of some of our societies. Hereditary conformity to a cold and lifeless dissent, was not calculated to withstand the influence of pathetic appeal and eloquent exposition. Methodism was warmer than stiff and starched Presbyterianism; and no wonder that the inanities of the one gave way to the enthusiasm of the other. Mr. Gannet’s experience in relation to this subject, is that of many, many others; and his remarks upon it are as applicable to England as America:—“My own experience as a minister, and my anxious wish to serve our cause, have frequently led me to think, that we should speedily see a better state of things, if our people, as well as ourselves, more clearly understood our real principles; and if it could be manifested that we labour, not in the spirit of contradiction or denunciation of others, but in the utterance of truth; if we could let all people see precisely what it is that we believe, and why we believe. If this were done, it would greatly promote the advancement of the cause of truth, and make our people

the more deeply prize the principles which they profess. I have reason to know, that the great obstacle to the diffusion of truth in New England is, that we suffer our sentiments to remain in the back-ground; that we do not press them forward in the face of the world; that we let the consideration of self and worldly occupations fill our minds six days out of the seven, thinking of Christ only on the Sabbath. My brethren, we must set a better example than is afforded by a mere didactic lesson; we must practically teach our people to profess themselves what they are. Shame to him who being a Unitarian, dares not to avow it. Let him stand up in the face of the world, no matter what the consequences—no matter what the obloquy, and avow and maintain the faith which he inwardly holds. Finally, we must make our principles loved and respected, by showing that every element of our being is pervaded by the spirit which is the essence of our faith. If the Unitarian body show the earnestness of their faith, by the purity of their lives; if they evince that they are imbued with the spirituality of the Gospel, by the sanctity of their conduct; if they exhibit in their own persons the loveliness of Christian virtue,—they will not fail to win the admiration of those who now assail them—they will subdue all opposition—they will bind those on whom the light of their faith shines in closer union, and, by-and-by, they will convert the world.”

Had the present generation universally witnessed the labours and read the writings of our Unitarian predecessors—were there a Unitarian congregation in every town of every county of Great Britain and Ireland, there might be some show of reason for desisting from the constant iteration of Christian principle; though even in this, the most favourable supposition that can be made in behalf of the opponents to doctrinal preaching, there could not be a better example than that of Christ for a Christian to follow. But what do the men of this generation know of Priestley, Lindsey, and Belsham? Are there not thousands who never saw their publications nor heard their names? Are there not thousands more who have heard of them only through the calumnious statements of opponents? Are there not whole counties in Great Britain in which not a single Unitarian congregation exists?

Shall nothing be attempted in these extensive districts for the removal of religious blindness and mental thralldom? Are there not other counties in which one or two congregations only are to be discovered? Shall their hands not be strengthened by the sympathy of their brethren, and their usefulness increased by other labourers being sent in to sow the seed and aid them in gathering in the harvest? Who knows not, that knows any thing of the so-called religious world, that from hundreds and thousands of pulpits misrepresentations of our faith, and execration and anathema of its believers, are continually poured forth? If this torrent of untruth be unopposed, the pernicious consequences must be evident. The public ear will be poisoned by the leprous distilment—a feeling will be engendered against us to which the Jewish hatred of the Samaritans is but a feeble type;—and yet we are to fold our arms together, and believe that our views are making progress, because truth is mighty, and will prevail! Therefore, say not a word in vindication of truth—expose not error—disabuse not the public mind; our forefathers have done all that for us—all the world is coming over to us—Trinitarianism is a mere word—numerical distinctions in the Godhead are of no practical importance—the people who abuse us are as good and happy as we—all is right—peace, peace! Such sentiments appear to us to be altogether unworthy of men who know the blessedness of religious truth, who rejoice in the sacred privileges of Gospel liberty. They may comport well enough with the indolence which is unwilling to spend and be spent for human good,—with the pride which hugs itself with the consciousness of knowledge unenjoyed by the masses—with the aristocratic indifference to the welfare of the millions which confines its regards to a class, and leaves mankind to shift as it may—with false and unchristian notions of respectability, and erroneous estimates of the condition and wants of society;—but they are totally alien to the thoughts and aspirations which the great and beneficent principles of Christ's holy Gospel, the pater-nity of God and the brotherhood of man, the oneness and spirituality of the infinite Father, and the ever-growing purity and benevolence of the practical disciple of Jesus, will naturally and necessarily awaken, confirm, and sanc-

tify in the mind and heart of him who has in very truth sat at the feet of the Master, and learned of him the great and godlike lesson, that “no one liveth to himself alone.”

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LIBERTY, WHAT IT REALLY IS; PHYSICAL FORCE  
ITS GREATEST ENEMY.

[OUR readers are aware, that in May 1838, the Pennsylvania Hall in Philadelphia, was burned down by the people of that city, because the friends of equal rights to Black and White, had used it as their place of meeting. Not the slightest effort was made by any one to stay the conflagration. On the following Sunday, the Rev. W. H. Furness, the Unitarian minister of Philadelphia, uttered the following noble appeal in behalf of individual thought, of universal liberty. The moral courage he thereby evinced, is above all praise. It is a sermon all should read, mark, and inwardly digest. In its principle it is as applicable to Britain as America. Civil and religious liberty is here also daily violated by thousands, who have the words continually on their lips. Those violations of the sacred privilege of untrammelled personal conviction, have done more to impede the reception of the Voluntary principle in religion, and the Universal Suffrage principle in politics, than any argument or influence which the advocates of state-allied churches on the one hand, or of aristocratic restrictions and class privileges on the other, have ever advanced.—ED.]

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ACTS v. 38, 39: “If this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it.”

I rise to address you this morning, brethren and friends, under a peculiar sense of duty, and with pain and sorrow. For, were it not for the state of feeling which the occurrences of the past week have disclosed, I could not have believed that there existed among the intelligent and well-informed portions of this community such a deep and wide insensibility, I say not only to the iniquity, but to the utter absurdity of attempting to put down obnoxious sentiments by popular violence. It is true, similar outrages have been perpetrated, within a few years, in other parts of our country, and they awakened but

little feeling here. And the reason, I supposed, was, that they happened at a distance, beyond the immediate circle of our observation and sympathy. But now the evil has come close to us—to our very doors. The whole city has been illuminated by the glare of the incendiary's torch. And what is the state of the public mind? What is the tone of sentiment almost universally expressed? Why, with a few faint professions of regret at the manner in which that Hall has been destroyed, are mingled words of hearty satisfaction and triumph over its ruins. "We are sorry that it was done in such a way, but we are glad it is done." This is what we hear on all sides. And this disposition to overlook the character and tendency of the means for the sake of the end, to justify a misguided and lawless multitude, to contemplate acts of popular violence without alarm and even with satisfaction, this false and ignorant reliance upon brute force in conflict with opinion, is by far the most alarming circumstance of the recent outrage. My friends and fellow-citizens cannot know what a brink they are approaching, what a doctrine they are sanctioning, to what scenes of despotism and anarchy the present state of public sentiment, if not speedily and thoroughly corrected, must lead. Our acquiescence in such disorderly and violent methods, is a virtual rejection of all Law, and a surrender of life, person, property, and every precious right of the individual, to a wild, irregular authority, subject to the blindest impulses, to the most savage delusions—that will rule us with a rod of iron, destroying every feeling of security, and extinguishing among us the last spark of personal freedom.

It is melancholy and discouraging to observe how very vague and imperfect, in this boasted nineteenth century, men's notions are of freedom of thought and speech. In every age, in almost every year since the Reformation, the world has resounded with eloquent appeals in behalf of civil and religious liberty. The doctrine of mental freedom has been powerfully set forth in words, if that were all. But it has almost always turned out at last, that the zealous advocates of freedom of mind have contended, not for the sake of the great principles of liberty in all their length and breadth, but in order to secure a



hearing for themselves, for their own private opinions; and when this end has been accomplished, their ardour in the cause of freedom has vanished, and they have been as willing as their predecessors to impose restrictions upon thought and speech. They have sought freedom, not for the mind itself, not as the inherent and inalienable right of the mind, but only for their own private convictions. So often has this been the case, that now-a-days, whenever an individual pleads for liberty, for the right of free discussion, it is instantly inferred that he is the partisan of certain obnoxious sentiments; that he speaks to subserve the particular interests of some sect or party, otherwise he would not be so zealous in the cause of human rights; and everything like a pure love of liberty, for liberty's sake, apart from the promotion of any peculiar opinions, is so very rare. I am aware that you will suppose, now, that I am speaking in especial behalf of those whose doctrines and measures have occasioned these disgraceful and most alarming acts of violence. But this is not my present purpose. Whether the Abolitionists are right or wrong, is, comparatively speaking, a small question now. Your dearest liberties, the security of your property and your lives, and, above all, your sacred rights as the intelligent and accountable creatures of God, whose privilege and whose duty it is to think and speak each for himself, upon his own sure and incommunicable responsibility,—these have been struck at and violated in their persons, and it is in behalf of these, our common liberties, that I would now speak. To the general insensibility to this gross violation, I would awaken your most earnest attention.

I know what plea is urged in justification of this insensibility. It is said, that the individuals who assembled in that Hall had defied public opinion and outraged public feeling by their language and their measures. Let it be granted for a moment that they had done so, that a fair case existed for the strong expression of the public disapprobation. Only the more urgent was the necessity that the offended sense of the community should be vindicated in no violent or irregular way. If the feeling which kindled that conflagration was right, the more important was it that it should be rightly expressed. If,



because the impulse from which the populace acted was true and justifiable, you justify also the acts to which that impulse prompted, you embolden the people to take the law into their own hands in other and more questionable cases. You give currency and sanction to the idea, not only that they are to decide, as they may and must, what is to be permitted and what forbidden, but that the process by which error and falsehood are to be suppressed, is also a matter for their extemporaneous decision. Let it be admitted, that the end they have accomplished was good, and, in consideration of that, that the method also was right, you instantly make them your lawgivers and magistrates, and they will be swift and terrible to discharge the office to which you have virtually appointed them. A government of laws, wisely framed, extensively promulgated and regularly administered, is in fact disclaimed. It becomes obsolete, and instead thereof, we have the popular will erected into a supreme and summary tribunal; and what a fearful form of society have we then! It is no form of society at all, but a chaos. The popular mind must be educated up to a point far beyond what the world has yet witnessed, it must be baptized into the spirit of justice and virtue, before it will cease to be liable to the grossest mistakes and delusions, to the most rash and bloody-minded impulses, hurrying it away to outrages which the next moment it will deplore and weep over in vain. As things are, we see every day how wofully misinformed the public may be, what baseless rumours are credited and acted upon as facts. How often has it happened in the history of the world, that the multitude, in a moment of false excitement, have been driven to shed the blood of their best friends and benefactors! The very next hour their eyes have been opened, and the objects of their fatal violence have become the objects of their greatest veneration. But they cannot retrieve what they have done. They can only canonize the martyr, and pile up blocks of marble to his memory. I might refer to many instances, and most illustrious ones, but I will mention only one—one that to us, my brethren, should be peculiarly significant. A more kindly sympathy with humanity, a more ardent desire for its well-being, never dwelt in a human bosom,

than that which glowed in the heart of Priestley. But by a popular delusion, his dwelling, with the fruits of years of intellectual labour, was given to the flames, and he was driven from his native land.

Such have been the results when the people, deserting their constituted authorities and established laws, have been given over to their own wild rule. It is worse, a thousand times worse, than a despotism; for the character and policy of a despot may come to be known, and his subjects may conduct themselves accordingly. The most capricious tyrant has a law, even in his caprices, to which those who are under him may learn, in time, to conform themselves. But who shall undertake to tell when and in what direction the excited passions of a misinformed populace may be urged to acts of violence and blood? We know not how the most innocent word uttered, here or elsewhere, in public or private, may be caught up, and misinterpreted, and perverted, and magnified, until it draws down upon our defenceless heads the popular indignation. All feeling of security, in such a state of things, must vanish. All personal freedom of thought and speech will be given to the winds. Even silence and caution will become suspicious, and our spirits must be abject indeed, if life does not become utterly worthless. In fact, men have never yet been able to endure such a condition of society for any length of time. They have hailed the appearance of any one man who would rule them, according to his own selfish and ambitious will, as a blessing; they have fled to the shadow of the despot's throne as a refuge from themselves. Things among *us* have not come to this pass yet; but if there is any one indication of a downward tendency in this people from the lofty elevation of freedom, upon which they have hitherto proudly stood among the nations, it is the insensibility to the value and authority of the established laws, which has been disclosed upon more than one recent occasion. Political and religious subjects lie close to the interests and passions of the people; and the temples of religion, and your temples of wealth, may be wrapt in flames which no man shall dare to lift a finger to quench.

We make our boast in the fair fabric of society which has been reared on these shores—and it is fair and beau-

tiful; but we are apt to think that it cannot be overthrown—to look for its continuance out of ourselves. Herein is the fatal delusion. Precious blood has been spilt in building up this nation; and noble men have toiled to make it what it is. But not for these—not for these, not for any reason on earth or in heaven, will God violate his own laws, and continue a free form of government to those who have lost a free spirit. No man can estimate the loss which we are already suffering in the respect and sympathy of the world at large. We are furnishing despotism with arguments, most potent arguments against us; and in multitudes of minds, on the other side of the ocean, the capacity of man for self-government, must continue still longer questionable. In the holy name of Freedom, if the word retains any meaning for you, rally to recall your departing honours. Awake from your false security. If there be no other way, organise yourselves into associations for the defence of the laws; and resolutely determine to secure their full protection to the acknowledged rights of thought and speech, even when, in the exercise of these rights, individuals have been led to form and express opinions most repugnant to our own.

It seems to be thought by some, that these cruel and ruthless outbursts of popular feeling are justifiable, inasmuch as extravagant, fanatical, and disorganizing sentiments ought to be put down at once, and they can be put down in no other way. Christianity abhors the thought. Her doctrine is, “Resist not evil with evil; but overcome evil with good;” and the doctrine is founded in the nature of things; force never was, it never can be, an argument against opinion. To seek to frighten and silence a man, is to take the surest way to increase his confidence in the correctness of his convictions; for it convinces him that you have nothing in reason to advance against them. Besides, extremes invariably and inevitably produce extremes. When, instead of replying to a man’s arguments, you put a torch to his house, or threaten his person with violence, you awaken in him a keen sense of injustice; and this inflames his mind, and its action is likely to become heated and diseased; and since he can show his scorn of you in no other way, he repays your violence with a more violent and unguarded expression of

his opinions. You awaken in him a spirit which you may break, but it will not bend. You do your best to drive it into all sorts of extravagance.

If he is right, and he feels that he is right, you are taking the surest method to inspire him with a superhuman, divine strength. As you wound his body, and annoy his outward condition, you animate the soul that is in him; and from the injustice and oppression around him, he turns to the great and good of the past, and associates himself in imagination with them, and joins himself to the noble company of the apostles and martyrs. From the violence of the world he appeals to the justice of heaven, and justly accounts his sufferings as the appointments of God, whereby God is to be served and glorified; and you find at last, that you have aroused the holiest and mightiest feeling of the soul; that when you thought to silence, and crush, and annihilate, you have kindled an unquenchable flame, that cannot fail to spread and catch: so close and strong are the sympathies that bind man to man. Hence has arisen the proverb, "The blood of the martyrs is the seed of the church." And hence, too, appears the glaring absurdity of thinking to suppress obnoxious opinions by violence. The persecuted, if they have the feelings, the spirit of men, have all that spirit awakened within them by persecution; and their sufferings, their privations, and their blood, speak trumpet-tongued to the hearts of others, and muster around them a host of defenders and friends.

Even if their opinions are erroneous and wild, the brute force with which they are met only tends, as I have said, to exasperate and drive them into still greater extravagances. It is not to be doubted, that the means which have been taken to suppress thought, have tended directly and powerfully to produce the most monstrous errors. Intimidate, denounce, and persecute, and in a mere spirit of defiance men will persist in thinking for themselves, and strive to irritate and shock you by the boldness of their thoughts. You will only provoke them to embrace and advance error in mere scorn of your efforts to silence them. There is in the heart a consciousness of its own inborn freedom, which can never be annihilated (blessed be God that it cannot!), and which, if not freely

tolerated, will break forth in the wildest forms. It is in vain for us to shut our eyes to these facts in the human constitution, to which all history bears witness. "There is a spirit in man, and the inspiration of God hath given him understanding;" and he can never wholly cease to feel its sacredness and its rights; and certainly one way to make him feel them the most deeply, is to deny him the liberty of thought. The torch with which you menace him, awakens him from the sleep of the soul, and shines into the depths of his own nature, and he is aroused to a sense of his own power as a moral and intellectual being. Men who never thought before, will begin to exercise the divine right the instant you undertake to question it; and the more violent you are, the more earnest and vehement will they become. They will start the most extravagant conclusions, sooner than they will permit it to be doubted whether they have a right to think at all.

On the other hand, acknowledge freely and fully the freedom of the mind, and the right of every one to form and express his own serious opinions; let the least and lowest be fully protected in the exercise of this right, and you will take away one main inducement to extravagance and fanaticism. Then there will be no laurels to be gained, no reputation for courage and boldness to be won, in the formation and expression of opinions, when it is insisted that every man may, and every man *ought*, to think for himself; that he does no more than his simple, inevitable duty, when he avows his own honest convictions, no matter how much they vary from others. Then men will think, not for the sake of defying your opposition and braving the authority you usurp over them, but for the sake of truth, to discover and know what is true and right in opinion and conduct. In a word, it is the attempts that have been made to impede the action of the mind, to throw restrictions and discouragements in the way of its growth, that have forced it out into numberless and unseemly excesses. On the contrary, take off all chains, seek not to use intimidation and force, let it be encircled by the atmosphere and the light of freedom, and it will grow up in truth and strength.

I pray you, my hearers, give heed to these things, and let them not be mere speculations, but the lights that



guide and regulate us in our speech, our judgments, and our conduct. Frown upon the slightest disposition to fetter the freedom of the mind, for in that is our life and our salvation. No matter how opposite to yours another man's opinions may be, if it be attempted to put him to silence by fear and force; make his case your own instantly, I beseech you, and feel that your dearest right may be violated in him. As you believe him to be in error, as you desire his conversion, treat him with all possible fairness. Reverence the sacredness of your own freedom in him; and do not by violence, drive him still farther into error, and render his return hopeless. We of this land are placed in new and unprecedented circumstances. We stand in peculiar and direct relation to the public weal. Every man here is a component part of the public power, and we have a social duty to discharge that we cannot throw off. Everything depends upon universal education—upon every man's studying, understanding, and obeying the great principles of human liberty, upon which the general welfare rests. Is it your *right*?—nay, it is your imperative and solemn *duty*, to judge and decide for yourselves on all questions of public interest. Neglect this duty, and you put in peril the prospects of your children and the liberties of the country, and the best hopes of the world are betrayed. Or, if we will not think for ourselves, let us at least, not hinder others in the discharge of this great obligation.

I pray God, to sanctify recent events to our warning and instruction; to make the light of the late conflagrations a memento and a beacon, startling us from our slumbers, and creating in us a new and governing sense of our rights and our duties. There are thousands throughout this land upon whom it will have this effect. You may allow one house to burn while all the surrounding edifices are preserved; but the moral flame which has been kindled cannot be so restricted and confined. Men are bound together by imperishable sympathies. "As in water, face answereth to face, so does the heart of man to man." We are "like tuned strings; strike one string, and all strings will begin sounding." May God make us true to our human sympathies, to his everlasting law, and to that spark of his own divinity,



that life within us, which is his richest gift, and whose birthright is freedom!

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#### REVIEW.

*The Principles of English Punctuation; preceded by brief Explanations of the Parts of Speech. By George Smallfield. London: Smallfield & Son.*

THIS admirable little treatise on Punctuation, is well calculated to fill up what we have hitherto considered a hiatus in our list of elementary school-books. The plain and practical manner in which the subject is treated, as well as the cheap form in which it is published, cannot fail to recommend it as a valuable auxiliary in the work of education. The importance of punctuation, regarded as a subsidiary branch of study in connexion with grammar and composition, cannot be too highly estimated; although, strange to say, it holds but a very subordinate place in our most popular English grammars. This desideratum, Mr. Smallfield, from his classical attainments, no less than his professional knowledge as a printer, was well fitted to supply. We would recommend his really useful little book, to all who are desirous of acquiring a thorough knowledge of the important yet simple principles of punctuation. It contains at once a clear and succinct exposition of the theory, in a series of plain rules, illustrated by still plainer examples; and the reader, while he will have his former acquaintance with English grammar agreeably refreshed, will, at the same time, derive much valuable information on nice or doubtful points, particularly in regard to the true accentuation of the French language.

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#### MONTHLY RECORD.

FEBRUARY 1, 1839.

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SUNDAY, October 7, Mr. Harris spent with the Christian Unitarian Congregation of Carluke; the Rev. J. Cropper of Aberdeen, kindly supplying for Mr. Harris at Glasgow. It was, as usual on the recurrence of these services at Carluke,

an interesting and happy day. The two religious services were attended by deeply attentive audiences, the place being crowded; and fifty-four communicants partook of the Lord's Supper, the whole audience remaining. On Monday evening, Oct. 8, Mr. Harris preached in a large school-room at Lanark, which was densely filled. After the worship, the friends of Christian Unitarianism in Old and New Lanark, formed themselves into a Society, to obtain *occasional* preaching in the first instance, and the establishment of a Unitarian library.

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MONDAY evening, November 5, Mr. Harris preached to a crowded congregation in a large room at the woollen mills, Dumblane; and on Tuesday evening, November 6, at Tilli-coultry, to a much larger audience than he had previously addressed in that place. A hall, recently erected over some shops in the village, the property of the Rev. Mr. Browning, the Secession minister, had been engaged by the friends for the preaching; it was a regular contract with his appointed agent, but previously to Mr. Harris's arrival, notice was sent that Mr. Harris could not have the hall, as Mr. Browning, when he built it, had mentally resolved there were three purposes it should not be let for,—drinking, dancing, and Unitarian preaching. To preserve this mental resolution pure and entire, a contract was broken! Nothing dispirited by the intolerance of this speechifier for the Voluntary principle, one of the friends fitted up a large room above his dwelling-house, and though it was a mile from the village, more than two hundred persons were present at the worship.

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MONDAY evening, November 25, Mr. Harris preached in the Guildhall, Stirling. This was the first time the principles of Christian Unitarianism had been unfolded in Stirling, and their exposition was listened to with breathless attention by a most respectable auditory. A Voluntary Church meeting was held in the town the same evening, but notwithstanding, the Guildhall was well filled. Nearly thirty individuals entertained Mr. Harris at supper; and a Society was

formed for occasional preaching, and the establishment of a Unitarian library.

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LECTURES ON CAPITAL PUNISHMENTS.—Since our last notice of this important subject, Mr. Harris has delivered his lectures to the JOHNSTONE Mechanics' Institution, Dec. 27, and January 24. They were delivered in the hall fitted up for the lectures and library of the Institution; and on both evenings it was crowded. The Relief Church, it is understood, would readily have been granted, had its more ample accommodation been necessary. The bell of the Parish Church each evening rang in notice of the lecture.

The FALKIRK Working Man's Association had procured the Old Light Burgher Church for the delivery of the lectures, and most attentive and numerous audiences assembled, on the evenings of Jan. 7 and 15, to hear them. On the first evening, and we notice it as the only circumstance of the kind which has occurred, two or three individuals, after exhibiting signs of disapprobation of the lecture, withdrew with considerable noise. Mr. Harris noticed the interruption, as an act of injustice to himself, the subject, and the audience. At the conclusion of the lecture, after thanks by acclamation had been voted to Mr. Harris, the President said he thought it proper the audience should know who had interrupted the proceedings,—it was the Rev. Mr. Rutherford of the Secession Church! This announcement was received with hisses; and on the proposition of one of the members, three hearty groans were given for Mr. Rutherford's conduct. The conduct of this individual seems to have been premeditated. At a Soiree of the Young Men of Falkirk, he warned the parties that Socinians were coming to lecture, and Socinianism he would oppose with all his power. It was thought then, that his introduction of such a subject, at such a time, was most uncalled for; and his subsequent behaviour was of a piece with this lamentable beginning. The champions of Voluntaryism are surely labouring to betray the cause of liberty they profess to have espoused. The bells of the town rang each evening for the lecture.

A deputation of the inhabitants of Paisley waited on Mr. Harris with the following Requisition signed by the Provost, many of the Town Council, and other leading inhabitants. The lectures are to be delivered in the Secession Church, George-Street, on Monday evenings, February 4 and 11.

*“ To the Rev. George Harris of Glasgow.*

“ REV. AND ESTEEMED SIR,—We, the undersigned Inhabitants of Paisley, have observed with pleasure your effort to rouse public attention to the sanguinary nature of our Criminal Jurisprudence.

“ We feel grateful for your strenuous exertions to wipe away the foul blot which tarnishes the glory and honour of our beloved country—which leaves us in the age of barbarism, and far out-distanced by countries which we are in the habit of accounting rude and uncivilised.

“ We sincerely thank you, for lending your eminent talents and commanding eloquence to have expunged from our Statute-Book, those multifarious enactments which are written in characters of blood; and we rejoice and congratulate you, on the extensive success which has attended your philanthropic labours amongst your fellow-citizens of Glasgow.

“ Animated by a kindred sympathy, and anxious to second your humane and praiseworthy undertaking, we respectfully and earnestly request that you will deliver those lectures on ‘ Capital Punishments ’ in Paisley. Permit us to assure you, that we shall zealously co-operate with you, by attending to your suggestions, and by entering into such arrangements as shall secure your accommodation, and best promote the furtherance of the humane and patriotic reformation which you so zealously and so efficiently advocate.

“ We are induced to make this request, from the tenor and spirit of your public life. By your free and fearless advocacy of freedom and free inquiry—by your unswerving attachment to civil and religious liberty—by your indignant denunciations of war, oppression, tyranny, and bloody persecution, and your heart-stirring and sympathetic appeals in behalf of the bereaved widow and victims of Rathcormac—by your eloquent appeals for the immediate emancipation of the enslaved negro—by your strenuous efforts for political reformation—by your ardent zeal for the diffusion of education, and the spread of useful and elevating knowledge among all classes of the community,—and by your unceasing exertions for the establishment of peace, order, charity, and the universal brotherhood of man. These are the grounds which have induced us respectfully to urge our request, and to hope for your kind compliance.

“ And that you may be long spared to be the zealous and eloquent advocate for human good, is the sincere wish and desire of your Requisitionists.”

On Tuesday the 29th and Thursday the 31st of January, Mr. Harris is to deliver his lectures to the Association of the Working Classes for intellectual, moral, and social improvement, in EDINBURGH.

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SINCE the settlement of the Rev. R. E. B. Maclellan at Edinburgh, he has delivered, on Sunday evenings, an interesting, argumentative, and eloquent course of lectures on several of the doctrines of the Confession of Faith. We are happy to say they were well attended, and that he has been requested to deliver them at Leith. In compliance also with a request from the Young Men's Society of Edinburgh, for the promotion of Religious Liberty, Mr. Maclellan has preached a sermon on the principles of Christian freedom in his own chapel; and a collection was made in behalf of the Society.

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THE Rev. J. Cropper has been indefatigable in his efforts to rouse attention to the great principles of Christian Unitarianism amongst the inhabitants of Aberdeen. He has been delivering every Sunday evening, for the last three months, lectures in vindication and illustration of the truths of Scripture. The attendance throughout has been crowded; and much inquiry has been occasioned into the way which men stigmatise as heresy. A chapel is essential to the permanent progress and establishment of a flourishing congregation in this important city. Our friends mean to appeal to their brethren in other parts of the kingdom, to aid them in the accomplishment of this necessary object; and we are persuaded, that that appeal will be cordially and powerfully answered.

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THE interesting account of the social meeting of the members and friends of the Christian Unitarian Congregation, Strangeways, Manchester, is in type, but must be deferred till our March Number.

THE  
CHRISTIAN PIONEER.

No. 151.

MARCH, 1839.

Vol. XIII.

INFINITE SIN, INFINITE PUNISHMENT, AND  
INFINITE SATISFACTION.

ALMOST the only argument which we read in the books, or hear in the sermons of the reputedly Orthodox, in proof of their doctrine of atonement, is this one:—“Man committed an *infinite* sin; that sin merited *infinite* punishment; that punishment could only be averted by *infinite* satisfaction.” Hundreds of times have we encountered this assertion in pamphlets, in sermons, in conversations. It is, at first sight, extremely plausible; and with those who are not much accustomed to accurate thinking, it serves at least to cast a cloud over the matter in dispute. It has this beneficial effect—that it puzzles those whom it cannot convince. Yet it is constructed of two falsities and one sophism; judge ye, if this be the character of the foundation, whether the superstructure erected upon it can be durable? He who rests the doctrine in question on this assertion, is “like unto the foolish man, who built his house upon the sand.”

FIRST. It is not possible that man could commit an *infinite* sin. Every being in the universe is gifted by Jehovah with a peculiar nature; all its actions must be in accordance with that nature; it cannot act above or contrary to that nature. A stone cannot grow like a tree; a tree cannot change its place at will like an animal; an oyster does not possess the strength and sagacity of an elephant; an elephant is not equal in reason to a savage; a savage is inferior in knowledge to a herd-boy; a herd-boy cannot appreciate the mental processes of an educated man; few educated men can make the scientific discoveries which have immortalised Newton; Newton was inferior in comprehension to the angels; they cannot think as God thinks, nor act as God acts. Thus every being possesses a nature of its own, powers and faculties of its own; and, beyond the range of this nature and



these powers, it can do nothing. Every being is thus *finite*; there is a boundary drawn around its capabilities, outside of which they cannot be exerted. Man is finite; *i. e.* man is bounded, man is limited. His powers of body are finite; they cannot exceed a certain degree; they cannot attain the strength of the leviathan; they cannot pluck up mountains and cast them into the deep. His powers of mind are finite; he cannot fully comprehend all that may be known of any of the numerous interesting objects by which he is surrounded; he does not perfectly understand the structure and uses of the different animals and vegetables which he daily beholds and examines; he knows but a very little of the intricate and curious mechanism of his own body; and still less of the nature of his own mind. In every part of the domain of knowledge, he sees walls erected or fosses digged, which completely obstruct his further progress. Least of all can “he find out the Almighty unto perfection.” Man, then, is *finite*, is bounded, is limited, in his exertions. His actions are finite; his thoughts are finite. Now comes the question—What are *sins* but thoughts and actions? They are just different names for the same thing. All man’s sins, therefore, are finite; for they are the thoughts and the actions of a finite being. Suppose, for a moment, man’s sins to be infinite, it necessarily follows that his thoughts are infinite; in other words, that he is omniscient: it follows, also, that his actions are infinite; in other words, that he is omnipotent; that is, he is a God—he possesses the essential attributes of Jehovah. Surely this is not possible; surely there is but one infinite Being in the whole universe; surely there is but one Being, to whose power, and wisdom, and goodness, there is no limit; surely there is only One, around whose perfections no line of boundary has been described. Thus man is not infinite, he is finite; his thoughts are not infinite, they are finite; his actions are not infinite, they are finite; his sins, which are nothing more than thoughts and actions, are not infinite, they are finite. Man, then, could not possibly ever commit an *infinite* transgression.

If this be true, and nothing can be more true, the second part of the Calvinistic argument is unstable,—that “man’s sins demand an *infinite* punishment.” It

is a rule of simple every-day justice, the justice which obtains between one human being and another, that the punishment should be proportioned to the offence. The universal heart, and mind, and conscience of humanity, proclaim that this alone is equitable. At all ages of the world's history, and in all climes and kingdoms, this truth has been acknowledged and made a rule of conduct. Our common laws admit that crimes possess various degrees of enormity; and they endeavour to make their penalties commensurate with the magnitude of the offence. For some offences they punish by fine, for some they punish by imprisonment, for some they punish by transportation, for some they punish by death. Even in these great *classes* of chastisement, they make ascending and descending scales, according to the nature of the crime to be corrected: fines vary from a few shillings to hundreds and thousands of pounds; imprisonment varies from a few days to years; the period of transportation varies from a few years to the full term of human life. Such exceeding care do *men* take, in their social capacity, to proportion, as exactly as possible, the degree of punishment to the magnitude of the offence. And "shall mortal man be more just than God?" Will Jehovah act in a manner that would be deemed unequitable in a human being? Will he not also proportion the chastisement to the transgression? Will he punish a finite sin with infinite punishment? If our laws visited with death a crime worthy only of a few days' incarceration, we should cry aloud against the enormity. How much more enormous would it be in God, who is all-wise and all-good, to visit a finite sin, the error of a finite being, with misery which was infinite, either in degree or in duration! The sins of men, therefore, do not merit *infinite* punishment. Where, then, was the necessity for an infinite satisfaction?

So much for the first two propositions of the boasted argument of the Calvinist; so much for the correctness of the two assertions, that "man committed an infinite sin, and that his sin merited an infinite punishment;"—they are founded on the grossest misconceptions of the nature of man and of the character of God. Admitting, however, the truth of the general assertion (which I do only for the sake of the argument), admitting, for a mo-

ment, that “man *has* committed an infinite sin, that *that* sin merits infinite punishment, and that *that* punishment could only be removed by an infinite satisfaction,”—it can be easily and briefly shown that such a satisfaction was never made. The reputedly Orthodox conceive and argue, that such a satisfaction could only be made by an infinite Being; that is, a being equal with Jehovah. Lest I should misrepresent, it may be advisable to cite the language of one of their own writers. The Rev. James Hervey thus writes:—“Had our Saviour’s sufferings been the sufferings of a mere *man*, or of the most exalted angel, I acknowledge they could have borne no proportion to our demerit. It were impossible for a *finite* being to sustain the wrath or discharge the debt. Was an *infinite* Majesty offended? an *infinite Mediator* atoned. Weigh the dignity, the immense dignity of the Redeemer’s person against the everlasting duration of our punishment, and it will not only counterbalance, but preponderate. *Finite* creatures can never make an *infinite* satisfaction; no, not through the most unlimited revolution of ages. Whereas, when our divine Lord undertook the work, being *truly and properly infinite*, he finished it at once.”—Hence it appears that none but a being “truly and properly infinite” could make an infinite satisfaction. This is indeed most true; but what being, in the far-extended universe, is “truly and properly infinite,” save Jehovah alone? Did Jehovah make infinite satisfaction to Jehovah? Did he sacrifice himself to himself? This is as absurd as if a man should chop off his own right hand to appease his wrath against a neighbour who had irritated him! Again I ask, Did the *God of the universe* suffer? Did *God* endure the agonies of Gethsemane? Did *God* cry out upon Calvary, “Eloi, Eloi, lama sabachthani”? Was it *God’s blood* that was shed by the heathen sentinel? Was it *God* that died, and was interred in the sepulchre of Joseph? Did the *Immortal die*? Did the Source of all life cease to live? If so, who ruled the universe during the three days he lay in the tomb? If Jehovah expired on the cross, would not the planets have struck together, animal and vegetable existence have been destroyed, the “great globe itself, and all that it inherit,” been shivered into fragments, deprived of the guiding and preserving

hand of Omniscience and Omnipotence? If Jehovah expired, who raised him from the dead? No one will openly contend, whatever he may do in secret, or by implication, that Jehovah died on Calvary. Who then died? Admitting that Christ was God-man, who was it that died and rose again? What says Paul? the MAN Jesus;—"for since by man came death, by *man* came also the resurrection from the dead." This is even admitted by the Satisfactionists, when they encounter an acute reasoner. Thus, Robinson of Leicester, one of their most celebrated authors, says, "*In his humanity alone* he was capable of obeying and suffering for us; in this *alone* he could sustain the character of a merciful and faithful High-priest, and be touched with a feeling of our infirmities." Jesus, then, did not die in his Godhead, which was "truly and properly infinite." The Godhead did not suffer, so the Godhead did not make the infinite satisfaction. Could the manhood do so? Nay, verily, for the manhood was *finite*. This I have already established by argument; but this Calvinists themselves willingly admit. When Unitarians quote the text, "To sit on my right hand and on my left, is not mine to give"—Trinitarians reply, That was spoken by Jesus in his human nature; so, his human nature was *finite in power*. When Unitarians quote the text, "Of that day and that hour knoweth no man, not even the angels which are in heaven, nor the Son"—Trinitarians reply, That was spoken by Jesus in his human nature; so, his human nature was *finite in knowledge*. When Unitarians quote the text, "Why callest thou me good? there is none good but one, that is, God"—Trinitarians reply, That was spoken by Jesus in his human nature; so, his human nature was *finite in goodness*. It was finite in power, wisdom, goodness; that is, in all perfections. Could it, therefore, do an infinite act? could it make an infinite satisfaction? No, no: for, in the language of Hervey, before quoted, "it was impossible for a *finite* being to sustain the wrath or discharge the debt;" or, still more clearly, "*finite creatures cannot make an infinite satisfaction*." Thus, even on Orthodox grounds, no infinite satisfaction was made; God, the infinite part of Jesus, could not suffer or die; man did suffer and die; but man is finite, and "could not sustain the wrath or discharge the debt."

Such is the nature of the much-vaunted argument, that "man committed an infinite sin, and thereby merited infinite punishment; and that none but an infinite satisfaction could avert that punishment." I am bound, in justice, to complain of the dishonesty of those who use this argument. To the ignorant among their hearers, they continually speak of the necessity of an infinite Being to make an infinite atonement; they insinuate, it was requisite *God* should die for the sins of men; they sing psalms containing such burdens as these:—

"Dear purchased by a *bleeding God*,"

"In groans of an *expiring God*."

They even countenance the falsification of Holy Writ, to make it use the phrase "*blood of God*." They do all this; and yet, when they are confronted by intelligent men, they admit that it was only the human, that is, the *finite* nature of Jesus which suffered on the cross. They have one doctrine for the learned, and another for the unlearned. They make the hopes of the multitudes of the people after their souls' salvation, to hang on a quibble; and their expectancy of eternal happiness, to depend on a sophism.

R. E. B. M.

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#### BEQUEST FOR THE PURPOSES OF UNITARIAN WORSHIP IN THE CITY OF PERTH.

DAVID TAYLOR, builder in Perth, died in August 1832, leaving a Will, by which he gave and bequeathed, to the General Unitarian Baptist Assembly, meeting yearly on Whit-Tuesday in London, the sum of One Thousand Pounds sterling, with instructions that the interest of that sum should be applied to the maintenance of a preacher of their connexion in the city of Perth; and directing that, every year, on the Sabbath immediately following the 27th of November, there be a discourse delivered in Perth, on the Unity of the Divine Nature in the Person of the Father only. Payment of this legacy being, on various pretexts, withheld by William Taylor, lime-merchant in Perth, the brother and executor of the deceased, the Assembly, at their last Annual Meeting, authorised a Special Committee of their Members to institute an action for its recovery before the Court of



Session; nominating Robert Neil, of Edinburgh, S. S. C. their mandatory in the suit. Against this action defences were lodged on the part of Taylor, in which he pled, preliminarily, *inter alia*, that the action was not maintainable, inasmuch as the object of the legacy was the propagation of tenets which are not only not recognised by the State, but are condemned by the law of the country, as directly and inveterately hostile to the creed, which forms part and parcel of the law of the land. The case came to depend before Lord Jeffrey, who repelled the preliminary defences generally, and in particular the defence above quoted, "in respect that the purpose for which the legacy is left, is not a criminal or illegal purpose, or one which can, in any sound sense, be regarded as dangerous to good morals, or offensive to decency or good order." In a note appended to the interlocutor, his Lordship remarks:—

"Where there is nothing in the tenets of a religious sect which is contrary to express law, to good morals, or to public decency, the Lord Ordinary can see no ground upon which any distinction can be taken, in a civil court, between one tolerated sect and another. There can be no doubt that, by the existing law, the sect of Unitarians is entitled to the fullest measure of toleration; and it would be absurd to hold that there was anything to corrupt virtue, or outrage decency, in tenets which have been advocated, in our own days, by men of such eminent talents, exemplary piety, and pure lives, as Price, Priestley, and Channing, and to which there is reason to think that neither Milton nor Newton were disinclined. If this legacy may be withheld on account of the *reprobation* to which the opinions of the legatees are supposed to be liable, the Lord Ordinary does not see how any congregation of that communion could obtain decret for a sum of money which they had raised among themselves for building a chapel, or paying a preacher, if they had lent it, on bond or bill, to an Orthodox borrower, or even deposited it on receipt with a banker belonging to the Establishment. For an executor, with free funds in his hands, is full debtor to the testator's legatees, and is as much bound to pay under the testament as a borrower is under his bond. Those who belong to the great Establishment of the Church of England, it should also be



considered, are but *sectaries* in Scotland, and depend for their protection on the same *toleration* which has now been extended to Unitarians. It would probably startle even the defender, however, if it were made a question whether a legacy could be recovered, *or a loan reclaimed*, for the purpose of building or repairing an Episcopal Chapel, or paying the salary of an officiating clergyman."

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#### UNITARIAN CONTROVERSY, LIVERPOOL.

THE following correspondence appears to us so highly interesting and important, as to claim insertion in our pages. We are satisfied our readers will rejoice to share with us in the pleasure and instruction we have derived from it. At the first annual meeting of the Unitarian Society in London, 1791, this sentiment was proposed,—“Mr. Burke, and thanks to him for the discussion he has provoked.” The Rev. Fielding Ould, minister of Christ Church, Liverpool, well merits a similar notice from our Liverpool friends, were it only for the *correspondence* “he has provoked.” That correspondence exhibits to every unprejudiced mind the moral and religious superiority of Christian Unitarianism. We heartily thank our brethren for their admirable letters. We cannot doubt that their defence and exposition of Christian doctrine will be equally powerful. This troubling of the waters will be of essential service in curing numbers of their educational prejudices, freeing them from creed enthralment, and cleansing them from the evil of bigotry. The publication of the respective discourses will spread far and wide a knowledge of the much misrepresented and defamed principles of Unitarian Christianity; and the controversy must be favourable to the elucidation and diffusion of Christian truth, liberty, and righteousness. ED.

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#### *To all who call themselves Unitarians, in the Town and Neighbourhood of Liverpool.*

“And when they had appointed him a day, there came many to him into his lodging, to whom he expounded, and testified the kingdom of God, *PERSUADING THEM CONCERNING JESUS*, both out of the law of Moses and out of the prophets, from morning till evening.”—ACTS xxviii. 23.

MEN AND BRETHREN,—I am aware that the term “religious controversy” is a phrase peculiarly revolting to many minds; that it presents to them nothing in its aspect but that

which has been sarcastically called the "*Acetum Theologicum*," a something bitter and distasteful, of more than common offensiveness and asperity. It is for this reason that, in proposing a course of lectures on the subjects in controversy between the Church of England and those who call themselves UNITARIANS; and who, by that very term, seem to impute to the great majority of professing Christians, of almost all denominations, a polytheistical creed;—and in requesting your attendance on these lectures, and inviting your most solemn attention to those subjects, I wish, antecedently, to remove from myself every suspicion of unkindness towards you, and to take away any supposition of unchristian asperity in my feelings, or of a desire to inflict upon the humblest individual amongst you unnecessary pain. That no mere political difference of opinion, much less that any apprehension of danger to the Established Church, have originated this movement, will be sufficiently evident from the fact, that, while we are surrounded by many other classes of Dissenters equally opposed to the principle of our Establishment, and much more likely to draw away the members of our flocks to their communion, I and my reverend brethren, who are associated with me on the present occasion, have limited ourselves exclusively to an inquiry into, and an endeavour to expose, the false philosophy and dangerous unsoundness of the UNITARIAN SYSTEM.

Now, what is the cause of this distinction? It is simply this, that while we believe the other Dissenting bodies to have arranged an ecclesiastical system, in our judgment not clearly scriptural, and deficient in those particulars which constitute the *perfection*, though they may not affect the *essence*, of a church, we do at the same time acknowledge that they generally hold, as articles of faith, those *great fundamental Gospel truths* which are the substance of the safety of souls;—truths which, while so held, give them a part in that gracious covenant in Christ, *within which* God has revealed a way of salvation for all, and *out of which* he has not revealed a way of mercy to any. These fundamental truths are the very doctrines which are controverted between *us* and *those* whom we call in courtesy, but not as of right, UNITARIANS: *viz.* the Trinity, the deity of Christ, the atoning sacrifice, the deity and personality of the Holy Spirit, the fall of our nature, and the gracious renovation of the human soul through his supernatural operation. Assured as I am that these truths (which, without a desperate mutilation, or an awful tampering with the plain language of the Word of God, it seems impossible to exclude from that divine record) are of the essence of our souls' safety, I ask you, men and brethren, I put it to your consciences, is it not of the nature of the tenderest charity,

of the purest love, of the most affectionate sympathy with those in the extreme of peril, and that an *eternal peril*, to supplicate to these doctrines the attention of such as have not yet received them, to pray them to come and “search with us the Scriptures, whether these things be so,” Acts xvii. 11. Shall he who, unwittingly, totters blindfold on the edge of a precipice, deem it a rude or an unchristian violence which would snatch him with a strong and a venturous hand, or even it may be with a painful grasp, from the fearful ruin over which he impends? Is it not to your own judgment a strong antecedent ground of presumption, that you are alarmingly and perilously mistaken in this matter, when you see such numbers of highly-gifted and intellectual men, men of study—of general information and of prayer—holy men, men who “count not their lives dear unto them,” so that they may honour God and preach this Gospel, and that not in one particular place, but over the whole surface of the church; who yet account these truths, which you reject, as the essential truths of salvation—truths built, you will remember, in their minds, not on the traditions or authorities of men, but on the lively oracles of God?

Seeing, then, men and brethren,

1. That the points of difference between us are of the *very highest possible importance*, and not matters of mere theoretical speculation, as some of your writers have striven vainly to make it appear; that, in short, if Unitarians be sound interpreters of the Holy Scripture, we, Trinitarians, are guilty of the most heinous of all sins—*idolatry*; and if, on the other hand, ours be the creed of the apostles, saints, and martyrs, Unitarians are sunk in *the most blasphemous and deadly error*, and are wholly unworthy of being considered *Christians* in any proper sense of the word. And seeing,

2. That considerable numbers, it is apprehended, especially among the middling and lower classes, who outwardly profess Unitarian principles, are in total ignorance of the unscriptural nature and dangerous character of those principles. And seeing,

3. That the controversial discussion of disputed points was unquestionably the practice of the apostolic and primitive, as well as of all other ages of religious revival, and is calculated, as a means, under the good blessing of Almighty God, to “open men’s eyes, and to turn them from darkness to light,” we invite and beseech you, by the mercies of God in Christ, to come and give us at least a patient hearing, while we endeavour to “persuade you concerning Jesus,” and “by all means to win some of you.” It is impossible that we can have any base or worldly motive in thus ad-

dressing you—any other motive, indeed, besides that which is here avouched, *viz. our solemn impression of the value of souls, and of the peril to which the false philosophy of Unitarianism exposes them.*

Surely it is a sweet and a pleasant thing—a thing not to divide and sever, but to unite and to gather into the bonds of dearest affection—thus to tell and to hear together of the great things which our God has done for our souls; of his love to us, when he “who thought it not robbery to be equal with God, did take upon him the form of a servant, and, being found in fashion as a man, did humble himself, and become obedient unto death, even the death of a cross.”—Phil. ii. 6–8.

It is the intention of my reverend brethren and myself, to meet together on the morning of Tuesday, the 5th of February (the day immediately preceding the commencement of the course), for the purpose of solemn humiliation before God, and earnest prayer for the blessing of our Heavenly Father, upon the work in which we are about to engage, that we may be enabled to exhibit and preserve “the mind of Christ,” while employed in “contending for the faith;” and that we may have great success in our endeavours to be instrumental in enlightening the eyes which we believe to have been blinded “by the god of this world,” and causing “the light of the glorious Gospel of Christ, WHO IS THE IMAGE OF GOD, to shine unto them.”—2 Cor. iv. 4.

And now, men and brethren, humbly and affectionately praying your serious attention to these things, I commend you to the protection and blessing of the God and Father of our Lord Jesus Christ.—I remain, your friend and servant in the Gospel, for the Lord’s sake,

FIELDING OULD, Minister of Christ Church.

CHRIST CHURCH, Jan. 21, 1839.

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*To the Rev. Fielding Ould and the other Clergymen about to Lecture on the Unitarian Controversy in Christ Church.*

REVEREND SIRS,—A paper has been put into our hands, and an advertisement has appeared in the public journals, containing a “Syllabus of a Course of Lectures on the Controversy between the Protestant Churches and the (so called) Unitarians,” &c. As individual inquirers after truth, and disciples of Jesus, we deliberately hold the characteristic doctrines of Unitarian Christianity; and, as ministers among a class of Protestants, who, binding themselves and their pastors by no human creed or interpretation, encourage us to seek for ourselves and expound for them the uncorrupted

Gospel, we preach the faith which we privately hold. We feel, therefore, a natural interest in the determination of yourself and brother clergymen to call attention to the Unitarian controversy, and a desire that the occasion may be made conducive to the promotion of candid research, the diminution of sectarian prejudice, and the diffusion of the true faith and the spirit of our great Master.

We are not of opinion that a miscellaneous audience, assembled in a place of worship, constitutes the best tribunal to which to submit abstruse theological questions respecting the canon, the text, the translation of Scripture—questions which cannot be answered by any “defective scholarship.” You, however, who hold that mistakes upon this point may forfeit salvation, have consistently appealed to such tribunal; and nothing is left to us but to hope that its decision may be formed after just attention to the evidence. This end can be attained only by popular advocacy on either side, or popular advocacy on both; and, as you have preferred the latter, we shall esteem it a duty to co-operate with you, and contribute our portion of truth and argument towards the correction of public sentiment on the great questions at issue between us. Deeply aware of our human liability to form and to convey false impressions of views and systems from which we dissent, we shall be anxious to pay a calm and respectful attention to your defence of the doctrines of your church. We shall give notice of your lectures, as they succeed each other, to our congregations, and exhort them to hear you in the high spirit of Christian justice and affection; presuming that, in a like spirit, you will recommend your hearers to listen to such reply as we may think it right to offer. We are not conscious of any fear, any interest, any attachment to system which should interfere with the sincere fulfilment of *our* part in such an understanding; and, for the performance of *yours*, we rely on your avowed zeal for that Protestantism which boldly confides the interpretation of Scripture to individual judgment, and to that sense of justice which, in Christian minds, is the fruit of cultivation and sound knowledge. As you think it the duty of Unitarians to judge of your doctrines, not from our objections, but from your vindication, you cannot question the duty of Trinitarians to take their impressions of our faith from us rather than from you.

We rejoice to hear that the Christ Church lectures will be published. Should they issue from the press within a week after delivery, we should desire to postpone our reply till we had enjoyed the opportunity of reading them; persuaded that thus we shall best preserve that calmness and precision of statement, without which controversial discussions tend rather to the increase of prejudice than the ascer-



tainment of truth. Should the publication be deferred for a longer time, the necessity of treating each subject, while its interest is fresh, will oblige us to forego this advantage; and we shall, in such case, deliver, each week, an evening lecture in answer to that preached in Christ Church on the preceding Wednesday. Permit us to ask, how early an appearance of your printed lectures may be expected? and whether you will recommend your congregations to attend with candour to our replies?

We fear, however, that neither from the pulpit nor the press will your statements and ours obtain access extensively to the same persons; your discourses will, perhaps, obtain readers, too exclusively among Trinitarians; ours, certainly, among Unitarians. In order to place your views and ours fairly side by side, allow us to propose the following arrangements:—that an epitome of each lecture, and another of the reply, furnished by the respective authors, shall appear weekly in the columns of one and the same newspaper; the newspaper being selected, and the length of the communications prescribed, by previous agreement. Or, should you be willing, we should prefer making some public journal the vehicle of a discussion altogether independent of the lectures, conducted in the form of a weekly correspondence, and having for its *matter* such topics as the first letter of the series may open for consideration. In this case, you will perceive the propriety of conceding to us the commencement of the correspondence, as you have pre-occupied the pulpit controversy; have selected the points of comparison between your idea of Christianity and ours; and introduced among them some subjects to which we do not attach the greatest interest and importance. On this priority, however, we do not insist. You will oblige us by stating, whether you assent to this proposal.

While we are willing to hope for a prevailing spirit of equity in this controversy, we are grieved to have to complain of injustice, and of a disregard to the true meaning of words at its very opening. We must protest against the exclusive usurpation of the title “Protestant Churches” by a class of religionists who practically disown the principle of Protestantism; who only make the church (or themselves), instead of the Pope, the arbiter of truth; who hold error (that is, an opinion different from their own) to be fatal to salvation; and who allow the right of individual judgment only with the penalty of everlasting condemnation upon all whose individual judgment is not the judgment of their church. We take objection also to the spirit that creeps out in the expression, “(*so called*) Unitarians,” maintaining, that the word does not “impute to others, ‘a polytheistic



creed;" but that as "Trinitarian" denotes one who worships the Godhead in *three* "persons," Unitarian fitly describes one who worships the Godhead in *one* person. And, above all, we protest against the resolution of our cause into "dishonest or uncandid criticism;" that is, the wilful maintenance of error, knowing it to be such, the Charybdis which one of your lecturers proposes for us, if we should be fortunate enough to escape the Scylla of "defective scholarship." We are deeply concerned that so much of the "*Acetum Theologicum*" has mixed thus early in an invitation, characterised by the chief inviter as "a sweet and pleasant thing;" and this, too, after a public announcement of having purged the mind of every feeling but the pure love of the pure truth.

And to you, reverend sir, in whose letter to the Unitarians of this town and neighbourhood the announcement in question occurs, it is incumbent on us to address a few remarks, with a special view to acquaint you with the feelings awakened by your earnest invitation.

The anxiety which that letter manifests to convince us that, in seeking our conversion, you are actuated by no "base and worldly motive," is, we can assure you, altogether superfluous. Of the purity and disinterestedness of your intention we entertain no doubt; and we regard it with such unaffected respect as may be due to every suggestion of conscience, however unwise and fanatical. If, with the ecclesiastics and philosophers of the sixteenth and seventeenth centuries, you esteemed the denial of witchcraft as perilous a heresy as Atheism itself, we should feel neither wonder nor anger at the zeal with which you might become apostles of the doctrine of sorcery. Any one who can convince himself, that *his* faith, *his* hope, *his* idea of the meaning of Scripture afford the only cure for the sins, and sorrows, and dangers of the world, is certainly right in spending his resources and himself in diffusing his own private views. But we are astonished that he can feel himself so lifted up in superiority above other men, as to imagine that heaven depends on their assimilation to himself—that, in self-multiplication, in the universal reproduction of his own state of mind, lies the solitary hope of human salvation. We think, that, if we were possessed by such a belief, our affections towards men would lose all Christian meekness, our sympathies cease to be those of equal with equal, the respectful mercy of a kindred sufferer; and that, however much we might indulge a Pharisaic compassion for the heretic, we should feel no more the Christian "honour" unto "all men." : *And what is the end of it all, I wonder.*

You ask us, reverend sir, whether it is not "a sweet and pleasant thing to tell and hear together of the great things which God has done for our souls." Doubtless, there are

conditions under which such communion may be most "sweet and pleasant." When they who hold it *agree in mind* on the high subjects of their conference, it is "sweet and pleasant" to speak mutually of "joys with which no stranger intermeddleth," and to knit together the human affections with the bands of that heavenly "charity" which, springing from one faith and one hope, is yet greater than them both. Nay, when good men *differ from each other*, it is still "sweet and pleasant" to reason together, and prove all things, and whatsoever things are pure, and true, and lovely, to think on these things, provided that both parties are conscious of their liability to error, and are anxious to learn as well as to teach; that each confides in the integrity, ingenuousness, and ability of the other; that each applies himself with reasons to the understanding, not with terrors to the will. But such conference is not "sweet and pleasant," where, fallibility being confessed on one side, infallibility is assumed on the other; where one has nothing to learn and everything to teach; where the arguments of an equal are propounded as a message of inspiration; where presumed error is treated as unpardonable guilt, and on the fruits of laborious and truth-loving inquiry terms of reprobation and menaces of everlasting perdition are unscrupulously poured.

You announce your intention to set apart, on our behalf, a day of humiliation and prayer. To supplicate the Eternal Father, as you propose, to turn the heart and faith of others into the likeness of your own, may appear to you fitting as an act of prayer; it seems to us extraordinary as an act of humiliation. Permit us to say, that we could join you in that day's prayer, if, instead of assuming before God what doctrines the Spirit should enforce, you would, with us, implore him to have pity on the ignorance of us all; to take us all by his hand and lead us into his truth and his love, though it should be by ways most heretical and strange; to wrest us from the dearest reliances and most assured convictions of our hearts, if they hinder our approach to his great reliances. A blessed day would that be for the peace, brotherhood, and piety of this Christian community, if the "humiliation" would lead to a recognition of that spiritual God whose love is moral in its character, spiritual, not doctrinal, in its conditions, and who accepts from all his children the spirit and the truth of worship.

We fear you will consider it as a mark of great obduracy, that we are not more affected by that "purest love" for "those in the extreme of peril" which your letter expresses. Let us again assure you, that we by no means doubt the sincerity of that affection. However pure in its source, it is ineffectual in its result, simply because no one can feel his heart

softened by a commiseration which he is wholly unconscious of requiring. The pity that feels *with* me is, of all things, the most delicious to the heart; the pity that only feels *for* me is, perhaps, of all things the most insulting.

And, if the tenderness of your message does not subdue us, we trust its terrors will prevail still less. We are not ignorant, indeed, that, in dealing with weak minds, whose solicitude for their personal security is greater than their generous faith in truth and God, you enjoy an advantage over us. We avow that we have no alarms whereby to urge men into our church; that we know of no "terrors of the Lord" by which to "persuade men," except against sin; nor do we esteem ourselves exclusive administrators of any salvation, except that best salvation, which consists in a free mind and emancipated heart; reverencing Christ as the perfect image of the Father, listening to the accents of reason and conscience as to the breathings of God's spirit, loving all men as his children, and having hope in death, of a transference from this outer court into the interior mansions of his house. For this reason, imbecile souls, without Christian trust and courage, may think it *safer*, at all events, to seek a place within your church; but we wonder that you can feel satisfied, retaining your Protestantism, to appeal thus to fear and devout policy, rather than to conviction, and that you cannot discern the mockery of first placing us on the brink of hell and lifting up the veil, and then bidding us to stand there, with cool and unembarrassed judgment, to inquire! Over converts won by such means, you would surely have as little reason to rejoice as had the priests of Rome to exult on the recantation of Galileo. Our fellow-worshippers have learned, we trust, a nobler faith, and will listen to your arguments with more open and tranquil minds than your invitation, had it attained its end of fear, would have allowed. They will hold fast, till they see reason to abandon it, their filial faith in a Divine Father, of whom Jesus, the merciful and just, is *indeed* the image; and who, *therefore*, can have neither curse nor condemnation for "unwitting" error, no delight in self-confident pretensions, no wrath and scorn for any "honest and good heart," which "brings forth its fruit with patience."

To this God of truth and love, commending our high controversy, and all whose welfare it concerns, we remain your fellow-labourers in the Gospel,

JAMES MARTINEAU,  
Minister of Paradise-street Chapel.

JOHN HAMILTON THOM,  
Minister of Renshaw-street Chapel.

HENRY GILES,

LIVERPOOL, Jan. 25, 1839. Minister of the Ancient Chapel, Toxteth-park.

*To the Reverend James Martineau, J. H. Thom, and  
Henry Giles.*

GENTLEMEN,—As Christian courtesy seems to require a reply to your address, published in the *Albion* of this day, I hasten to furnish it, though unwilling, for many reasons, to enter into a newspaper discussion with you on the important subjects which just now engage our attention. I shall, therefore (without intending any disrespect), pass by unnoticed your critical remarks on certain portions of my recently published invitation to the members of your body to attend and give a patient hearing to the lectures about to be delivered at Christ Church, and confine myself altogether to those points of inquiry, to which it is but reasonable that you should receive an answer. And,

1. You ask, whether I will recommend my congregation to attend (I presume, in your respective chapels) to hear the replies which you intend making to our proposed lectures? To this, I am compelled to reply in the *negative*. Were I to consent to this proposal, I should thereby admit that we stood on the terms of a *religious equality*, which is, *in limine*, denied. As men, citizens, and subjects, we are doubtless equal, and will also stand on a footing of equality before the bar of final judgment; I therefore use the term, "*religious equality*," in order to convey to you the distinction between our relative position as members of the community, and as religionists. Being unable (you will excuse my necessary plainness of speech) to recognise you as *Christians*, I cannot consent to meet you in a way which would imply that we occupy the same *religious* level. To *you* there will be no sacrifice of principle or compromise of feeling in entering our churches; to *us* there would be such a surrender of *both* in entering yours, as would peremptorily prohibit any such engagement.

2. You next inquire, how early an appearance of our printed lectures may be expected? In answer to this, I have only to say, that arrangements have been made for publishing each lecture as soon after its delivery as may be practicable. Within what time this practicability may be found to coincide, it is, of course, impossible precisely to determine. It will be obvious, that I cannot answer for my brethren upon this point; but shall only observe for myself, that I should hope a week or ten days will be sufficient for the necessary revisal of proofs, arrangement of authorities, and other business connected with a careful and correct publication.

3. Your third inquiry respects a proposal to have an epitome of each lecture, and its reply, published weekly in the columns of some previously selected newspaper. Not having as yet

had the opportunity of collecting the sentiments of my reverend brethren, I can only, as before, give the view which suggests itself to my own mind. I am inclined to think it would be unfair to the respectable bookseller, who has undertaken to publish the course *at his own risk*, to expect him to concur in a proposal which could not but materially injure his sale. As it is our intention to publish each lecture separately, as well as the whole collectively, at the close of their delivery, and that in the cheapest possible form, with a view to the most extensive circulation, I cannot but hope and believe that our united object will be equally, if not better, answered, than by resorting to a process which should necessarily so condense and curtail the matter, as to present a very meagre and insufficient exhibition of the arguments, reasonings, references, and authorities, on which so much of the value of the lectures will depend.

4. And finally, as to your proposal of making some public journal the vehicle of a discussion independent of the lectures, I regret that I feel again obliged to decline pledging myself to concur in it. While I reserve to myself the right of noticing and replying to any communication that may appear, in a duly authenticated form, in any of the public journals, I must, at the same time, express my conviction, that a newspaper is not the most desirable medium for disquisition on the deep and awful subjects which must pass under review in a controversy like that in which we are about to engage. The ordinary class of newspaper readers, including too frequently the ignorant scoffer, the sceptical, and the profane, is not precisely that whose attention we desire to solicit to our high inquiry into the laws of Scriptural exegesis, and our application of these laws to the elucidation of the profound mysteries of the Book of Revelation. I feel no doubt, that all who feel interested on the subject will contrive to hear or read what we shall preach and publish, and will thus be furnished with more solid and suitable materials for forming a correct judgment, than could be afforded by the casual study of the ephemeral pages of the public press.

Having thus distinctly replied to the several points of your letter, on which you may have reasonably expected to hear from me; and trusting that you will not attribute to any want of respect to you the omission of all notice of the remainder, and congratulating you with all sincerity, on your avowed intention of coming with your respective congregations to hear the exposition, which we are about to give, of what we believe to be *fatally false* in your system, as contrasted with what we think *savingly true* in our own; and praying with all fervency to the great Head of the church, to bless and prosper the effort about to be made for the promotion of his glory,



through the instruction of those who are "ignorant and out of the way."—I remain, Gentlemen, yours for the Lord's sake,

JANUARY 28, 1839.

FIELDING OULD.

*To the Rev. Fielding Ould.*

REV. SIR,—We beg to offer you our thanks for your prompt and distinct reply, in the *Liverpool Courier* of yesterday, to the proposals submitted to you in our letter of Monday. We are as little anxious as yourself for the prolongation of this preliminary newspaper correspondence; and however much we may regret the negative character of your answers to our questions, we should have reserved all comment upon them for notice elsewhere, if you did not appear to us to have left still open to consideration the proposed discussion (independent of the lectures) through the press. That the pulpit controversy should be on *unequal terms*, is, we perceive, a matter of conscience with you; but your objections to a newspaper correspondence seems to arise, not from any desire to withhold your readers from our writings, as you would your hearers from our preaching, but from the unfitness of a political journal to be the vehicle of religious argument. Permit us, then, to say, that we have no preference for this particular *medium* of discussion; that we are wholly indifferent as to its *form*, provided the substantial end be gained of *bringing your arguments and ours before the attention of the same parties*, and that *any* plan which you may suggest, affording promise of the attainment of this end, whether it be the *joint* publication of the lectures in your church, and those in our chapels, or the appearance in the pages of a religious journal (either already established, or called into existence for the occasion, and limited to this single object), will receive our welcome acceptance.

Had we any desire to see a theological opponent in the wrong, we should leave the case between us in its present position, and should not persevere thus in opening the way towards a fair adjudication of it; but our reverence for the religion, of which you are a representative and symbol before the world, transcends all paltry controversial feelings, and we should see, with grave sorrow, the honour of Christianity compromised by the rejection, on the part of its authorised ministers, of the acknowledged principles of argumentative justice. You will not, we trust, incur the reproach of inviting a discussion *with* us, and then changing it into an indictment *against* us. You have originated the appeal to the great tribunal of public opinion in this Christian community; you are plaintiff in this controversy; you will not, we feel assured, so trifle, in things most sacred, with the rules

of evidence, as to insist that your case should be heard in one court, and before one jury, while your defendant's case is banished to another, and the verdict pronounced without balancing the attestation, and comparing the pleadings. Should you, moreover, succeed in convincing your readers that this is a discussion not (as we submit) between church and church, but (as you contend) between Christianity and No-Christianity, the effect will be yet more to be deplored, for in such case Christianity will appear to claim from its votaries the advantage of an exclusive hearing for itself, and while challenging, by the very act of controversy, the appeal to argument, to leave, for those who are stigmatised as unbelievers, the honour of demanding that open field which, usually, truth is found to seek, and falsehood to avoid. We trust that you will not thus inflict a wound on a religion which, in all its forms, we deeply venerate.

You deny our *religious equality* with you. Is it as a matter of *opinion*, or as a matter of *certainty*, that such equality is denied? If it is only as an opinion, then this opinion will not absolve you from fair and equal discussion on the grounds of such opinion. If it is with you not an *opinion*, but a *certainty*, then, sir, this is popery. Popery we can understand, —we know, at least, what it is; but Protestantism erecting itself into Romish infallibility, yet still claiming to be Protestantism, is to us a sad and humiliating spectacle, showing what deep roots Roman Catholicism has in the weaker parts of our common nature.

We confess ourselves at a loss to comprehend your distinction between *civil* equality and *religious* equality. We claim equality as fellow *men*, as partakers of a common *nature*; of that nature the religious elements are to us incomparably dearer and more elevating than the elements that make us merely citizens, and the equality that is conceded in regard to all our lower attributes, but denied in regard to those that are spiritual and immortal, is such an equality as you might concede to the brutes, on the ground of their animal nature, without injury to the maintenance of your religious superiority. What is meant by our equality at the bar of final judgment, as citizens, but not as religionists, we do not know; or, if we can detect a meaning in it, it is one which we should have supposed belonged to our faith rather than to yours.

In reference to your repugnance to enter our chapels we say no more, reserving our right of future appeal in this matter to those members of your church who may be unable to see the force of your distinction between religious and social equality. But we are surprised that you should conceive it so easy a thing for us to enter your churches, and

should suppose it "no sacrifice of principle, and compromise of feeling," in us to unite in a worship which, you assure us, must constitute in our eyes "the most heinous of all sins—idolatry." *Either* you must have known, that we do *not* consider your worship to be idolatry, *or* have regarded our resort to it as a most guilty "compromise of feeling;" to which, nevertheless, you give us a solemn invitation, adding now, on our compliance, a congratulation no less singular.

We thought you had been aware that, while our services must be, in a religious view, *painfully deficient* to you, those of your church are *positively revolting* to us. Still, as our presence, on such passing occasions as the present, does not, in our opinion, involve any "sacrifice of principle," we shall set the example to our friends of attending; not making our desire that they should, be just dependent on the willingness of others to be so too. And we shall have this satisfaction, that whether you "win" them, or whether we retain them, the result will be a faith held, not on the precarious tenure of ignorance or submission, but in the security of intelligent conviction, and the peace of a just and enlightened conscience.—We remain, reverend Sir, yours with Christian regard,

JAMES MARTINEAU.

JOHN HAMILTON THOM.

HENRY GILES.

LIVERPOOL, JAN. 31, 1839.

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*To the Reverend James Martineau, J. H. Thom, and Henry Giles.*

GENTLEMEN,—I owe it to you and to myself to state, that no offence was intended, either by me, or, as I conscientiously believe, by my clerical brethren, in the title of the subject to which my name stands affixed, in the syllabus of the lectures on the Unitarian controversy. I am also bound to acknowledge, that your letter on the subject of the lecture is written in a style of calmness and courtesy, of which, I trust, you will have no reason to complain of the absence in the statements which I shall have to submit to your attention. Of course, this is not the time for the vindication of the view which I adopt on the great question; I content myself, therefore, with this public disclaimer of any desire to substitute irritating language for sound argument.

I remain, Gentlemen, yours, with all due respect,

THOS. BYRTH.

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*To the Trinitarians of this Town and Neighbourhood who may feel interested in the approaching Unitarian Controversy.*

CHRISTIAN BRETHERN,—A letter of public invitation had been addressed to the Unitarians of this town and neighbour-

hood, by the Rev. Fielding Ould, on behalf of himself and twelve other clergymen associated with him, urging us, with the earnestness of Christian anxiety, to bend our minds to their expositions of our errors and our dangers. We naturally interpreted this to be an invitation to discuss the most momentous questions, as equal with equal. We thought, indeed, that we saw an assumption of superiority, if not of infallibility, perhaps inseparable from minds so trained; still we supposed, that this superiority was to be maintained by argument and fair discussion: and this was all that we desired. It never occurred to us, that the reverend gentleman might possibly expect us to accept him as a divinely appointed judge of truth, whose teachings were to be received in submission and silence; or that he could suppose, that convictions like ours—convictions that have resisted all the persuasions of worldly ease and interest, that have removed from us the charities and sympathies of men like him, and held in simple fidelity to truth and God, could be so lightly shaken that nothing more was required to blow them away than a course of *ex parte* lectures without answer or discussion. If the object had been to confirm Trinitarians in their views, this kind of proceeding we should have understood; but surely something more was required when Unitarians were publicly invited to the controversy. Much less could we anticipate, that the reverend gentleman, holding himself to be upon a “religious level” far above us, to belong to a different order of spirits, could yet be so far removed from the Christian and Apostolical spirit, as to refuse to bring his “light” into direct conflict with our “darkness.” With these expectations of controversy, and having no bonds with anything but truth, we unfeignedly rejoiced, that, for the first time in this community, both sides of the great question were about to appear together before the solemn tribunal of public attention.

In all these things we have been quickly undeceived. In our simplicity, we believed that discussion was really invited and desired. We now find, that we were invited to hear, but not to argue; that to lecture us, is of the nature of “dearest affection;” but that to hear what we may have to urge in reply, would be to “recognise us” as “*Christians*,” to admit, that we stood on the terms of a *religious equality*, which is, *in limine*, denied. We now find, that all reciprocity is refused to us; that it never was intended to treat us as equals; that the method of discussing the Unitarian controversy, about to be adopted, is to hear only the Trinitarian advocates—to call us around the Christ Church pulpit to be taught to listen and believe. Clergymen may be so blinded by ecclesiastical feelings as not to perceive the extreme offensiveness of all that is assumed in this mode of treating their fellow-men;

but we turn to you, the pure laity of the Church, in generous confidence, that such conduct will not be found to accord with your spirit of justice—with the nobler ideas which *you* have gathered, from the intercourse of life, of equitable dealing between man and man.

We proposed to the clergymen about to lecture at Christ Church, that, since they had appealed to public opinion, through a popular advocacy, the pleadings should be, on both sides, and, as far as possible, before the same parties. This is refused to us, because we are not Christians. Is this in the spirit of the Saviour? It is also refused to us, because it is asserted that Trinitarians cannot enter our places of worship without a sacrifice of principle, whilst we may enter theirs without pain or compromise. Now, the very opposite of this, though not the truth, would have been nearer to it. In our worship, there would be the inoffensive absence of some views dear to you: in your worship, there would be the actual presence of some views most painful to us. In our worship, you would hear addressed that Great Spirit whom you, too, adore to seek: in your worship, we should hear addressed, as God, him whom we revere and follow, as the image of God, the man Christ Jesus. In our worship, you would find deficiencies only: in yours, we should find what, to us, is positively objectionable, religion materialised and the Deity distributed into persons. The Rev. Fielding Ould, in one of his letters, represents us as looking upon you to be Polytheists, which we do not; and, in another of his letters, tells us, that we may enter your temples without pain or compromise of feeling. It will be evident to you, Trinitarian laymen, that the lecturers at Christ Church cannot retire, upon such reasoning as this, from the full, public, and impartial discussion which we propose to them, without making it manifest to the public, that they are *determined* upon doing so.

We proposed to them discussion through the press, as well as from the pulpit: and this also is denied to us, on the ground that newspapers are read by the sceptical, the scoffing, and the profane. Nor not in newspapers alone, *but in any journal whatever*, was the controversy offered by us; yet we could not have anticipated the objection, when we recollect the use made of the newspapers by the religious party to which the reverend gentleman belongs. Again have we tendered discussion, through the press, in any form whatever, with the single condition, that the views of both parties shall be presented to the same readers—in the hope, not as yet gratified, of an answer in a juster spirit.

Nothing now remains for us but to appeal from ecclesiastics to minds more generally influenced, to minds that, taught in the great schools of humanity, have learned mutual respect,



and that have dropped, in the free and noble intercourses of man with man, the monkish and cloistered sentiment of spiritual as of civil superiority. To you, then, the Trinitarian laity, we make our appeal; from the exclusiveness and assumed infallibility of clergymen, to men who, from familiarity with wider influences, have formed different conceptions of Christian brotherhood and of Christian justice. We should not have held ourselves authorised in thus addressing you, had we supposed that your cause or yourselves, your ideas of justice had been worthily supported by your ecclesiastical representatives, who, we firmly believe you will agree with us in feeling, have openly betrayed both you and it.

We appeal to you, not without confidence, to give us that equal audience which your clergymen have refused; that those of you who, through interest in the great question, are led to hear the Trinitarian statements, will, in the love of the truth, and in the spirit of equitable inquiry, hear also the Unitarian replies. We seek not to make you Unitarians; that, at least, is not our chief desire and aim. But would to God that we could do something to spread that true Christianity which holds the unity of the spirit in the bond of peace, and deems charity dearer and more heavenly than doctrinal faith! Would to God that this controversy might have some effect, not in building up any one creed, or swelling any one sect, but in destroying the delusive and separating ideas that lie at the roots of creeds, and are the nourishers of bigotry, uncharitableness, and heresies! We should deserve well of this great community, if we could remove from it this cause of strife and bitterness—if we could exhibit the God of Jesus requiring from us, not speculative opinions, but the heart, the temper, and the life of Christ; if we could expose the unchristian idea of men preparing themselves for a moral heaven by a metaphysical creed; and unite those, who now consume their energies, their temper, and their time in contending for abstruse and uncertain dogmas, in the deeds of mercy and of brotherhood which flow out of our common Christianity, and which, in the wide wastes of sin, of ignorance, and of misery that surround us, are the moral debts of man to man, constitute the religion which, before God, even our Father, is pure and undefiled.

Respectfully directing your attention to our advertisement of a syllabus of lectures on the Unitarian controversy, presenting both sides of the question—our portion of which will be delivered in Paradise-street Chapel, on successive Tuesdays,—We are, Christian Brethren, yours, in the spirit of Christian brotherhood,

JOHN HAMILTON THOM.

HENRY GILES.

JAMES MARTINEAU.

LIVERPOOL, Feb. 2, 1839.

*Unitarian Controversy.—Syllabus of a Course of Lectures,  
intended to be delivered on successive*

**WEDNESDAY EVENINGS  
IN CHRIST CHURCH.**

6th Feb. 1839.—1. Introductory. The practical importance of the Controversy with Unitarians.—Rev. F. Ould.

13th.—2. The Integrity of the Canon of Holy Scripture maintained against Unitarian Objections.—Rev. Dr. Tattershall.

20th.—3. The Unitarian Interpretation of the New Testament based upon defective Scholarship, or on dishonest or uncandid Criticism.—Rev. T. Byrth.

27th.—4. The proper Humanity of our Lord Jesus Christ.—Rev. J. Jones.

6th March.—5. The proper Deity of our Lord Jesus Christ proved from Prophecies, Types, and Jewish Ordinances.—Rev. J. H. Stewart.

13th.—6. The proper Deity of our Lord the only ground of Consistency in the Work of Redemption.—Rev. H. McNeile.

20th.—7. The Doctrine of the Trinity proved as a consequence from the Deity of our Lord Jesus Christ.—Rev. D. James.

27th.—8. The Atonement indispensable to the Necessities of Fallen Man, and shown to stand or fall with the Deity of our Lord Jesus Christ.—Rev. R. P. Buddicom.

3d April.—9. The Deity, Personality, and Operations of the Holy Ghost.—Rev. J. E. Bates.

10th.—10. The Sacraments practically rejected by Unitarians.—Rev. H. W. McGrath.

17th.—11. The Nicene and Athanasian Creeds explained and defended.—Rev. R. Davies.

24th.—12. The Personality and Agency of Satan.—Rev. H. Stowell.

1st May.—13. The Eternity of future Rewards and Punishments.—Rev. W. Dalton.

*Service to Commence at Seven o'Clock.*

**TUESDAY EVENINGS  
IN PARADISE-STREET CHAPEL.**

12th Feb. 1839.—1. The practical importance of the Unitarian Controversy.—Rev. J. H. Thom.

19th.—2. The Bible: what it is, and what it is not.—Rev. J. Martineau.

26th.—3. Christianity not the property of Critics and Scholars; but the gift of God to all men.—Rev. J. H. Thom.

5th March.—4. "There is one God, and one Mediator between God and men, the Man Christ Jesus."—Rev. H. Giles.

12th.—5. The proposition "That Christ is God," proved to be false from the Jewish and the Christian Scriptures.—Rev. J. Martineau.

19th.—6. The scheme of Vicarious Redemption inconsistent with itself, and with the Christian idea of Salvation.—Rev. J. Martineau.

26th.—7. The unscriptural Origin and Ecclesiastical History of the Doctrine of the Trinity.—Rev. J. H. Thom.

2d April.—8. Man, the Image of God.—Rev. H. Giles.

9th.—9. The Comforter, even the Spirit of Truth, who dwelleth in us, and teacheth all things.—Rev. J. H. Thom.

16th.—10. Christianity without Priest and without Ritual.—Rev. J. Martineau.

23d.—11. Creeds the foes of Heavenly Faith, the allies of worldly Policy.—Rev. H. Giles.

30th.—12. The Christian view of Moral Evil here.—Rev. J. Martineau.

7th May.—13. The Christian view of Retribution hereafter.—Rev. H. Giles.

*Service to Commence at Seven o'Clock.*

*To the (so called) Unitarians of Liverpool.*

MEN AND BRETHREN,—Before the commencement of the lectures, on which I have taken the liberty of inviting your attendance, I am anxious respectfully to address to you a few observations in reference to the letters which have appeared in the public journals under the signature of your ministers.

It would appear that these gentlemen have been desirous to produce upon the public mind, an unfavourable impression, *a priori*, of my reverend brethren, and of myself in particular, because of our having declined, on their proposal, to enter upon a course different from that which we had originally contemplated. “You will not, we trust,” say Messrs. Martineau, Thom, and Giles, “incur the reproach of inviting a discussion *with us*, and then changing it into an indictment *against us*.” Now, we never invited any discussion with these gentlemen; if we had, we should have addressed ourselves to them personally. But, while we would not, and do not, shrink from any discussion with them, into which we can consistently enter, we cannot allow ourselves to be diverted from the pursuit of our original purpose, *viz.* to deliver a course of lectures upon the various points of Unitarian doctrine, which we believe, and think we can prove, to be not only *unscriptural*, but *fatal to the souls* of those who embrace them, and which cannot be maintained (as appears from the published works of the most learned Unitarians) without a virtual surrender of the inspiration of the Bible. Believing, as I do, that your best interests, for time and for eternity, are involved in the momentous questions at issue—questions affecting the very vitality of true religion—I inserted a letter in the daily prints, expressed, as I had hoped, in terms of courtesy and affection, inviting your presence and soliciting your attention. I also caused a notice to be published of our intention to print the lectures, separately and in a collective form, for extensive and immediate circulation, so that the amplest opportunity might be afforded for replying to our arguments on the part of any who might feel disposed to the task. That is, we proposed to employ the instrumentality of the *pulpit* and the *press*, (an instrumentality, be it observed, *equally at the service of those who differed from us*,) in order to promote the best interests of a portion of our countrymen, whom we believe to be “perishing for lack of knowledge.”

Where is there to be found here aught of *arrogance*, or *uncharitableness*, or “*assumed infallibility*?” Where is there aught of unfairness, or “any rejection on our parts of the acknowledged principles of argumentative justice?” It is true, we refuse to advise our respective congregations to

attend at Unitarian chapels, to hear such answers as your ministers may think it right to offer, in refutation of our reasonings. Our principles and our consciences alike forbid our concurrence in such a proposal. We cannot go ourselves, nor recommend our people to go and have their ears wounded, their hearts pained, and their Christian sensibilities shocked, by the iteration of such, in our view, blasphemous statements as we find spread in painful profusion over the pages of Unitarian theology. And why, then, it is asked, do we invite or expect your attendance upon what are called "the painfully revolting" services of our church? For this reason, that, as appears from the works of all their principal writers, Unitarians do not attach the same importance to religious doctrines and opinion, that we do. It seems to be with them a matter of comparative indifference what dogmas a man holds, provided he be *sincere* in his profession; while with us, sincerity is no criterion of truth, being persuaded that as a man's *religious opinions* are, so will his *conduct* be in time, and his *destiny* through eternity. Being of opinion, then, that our people would suffer by being brought into contact with error, in the same way that the human body would be endangered by accepting an invitation to feed at a table where poison was mingled with the bread, we feel obliged to decline recommending the proposed arrangement to their adoption. But feeling that there would be neither danger nor risk to those who are represented as having a moral appetite for poison as well as bread, and as looking upon all theological opinions, if not as equally harmless in their bearing on their eternal interests, we ventured to invite you to come, that we might "persuade you concerning Jesus." If there be any of you whose conscience revolts against a participation in Trinitarian worship, we invite not his attendance; we would not be intentionally accessory to the wounding of the weakest conscience among you.

You will thus, men and brethren, perceive what was intended by the assertion, that our "*religious level*" was different. We meant not to arrogate to ourselves any undue superiority, but simply to state a fact. And while we think it both *unreasonable and unjust* that we should be expected to become the auditors of what we deem blasphemous error, or pledge ourselves to the joint circulation of what we call truth and falsehood, and thus be "partakers of other men's sins," we cannot but be of opinion, that there is some ground for these charges in reference to the conduct of those, who, on this ground, attempt to prejudice the public mind against us, as if we were declining a battle which we had invited and provoked.

We are convinced that the attempt will not succeed. The

public will have eyes to see with sufficient clearness the real merits of the case, and will condemn the efforts made to blind its vision, or at least incline it to take a distorted view of our relative position.

Again repeating my invitation to all who can conscientiously accept it, to attend our lectures, and leaving cheerfully to others the free use of the only weapons we employ—the BIBLE—the PULPIT—and the PRESS—and praying the Lord to guide all his inquiring people, by the teaching of His Holy Spirit, into all truth, even the “truth as it is in Jesus,”—I remain, Men and Brethren, yours in the bonds of love,

CHRIST CHURCH, Feb. 5, 1839.

FIELDING OULD.

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*To the Rev. J. Martineau, J. H. Thom, and Henry Giles.*

GENTLEMEN,—Having hitherto corresponded with you on my own individual responsibility, I have to request that you will consider me as *alone* answerable for what has hitherto appeared under my signature. I had this morning, for the first time, the opportunity of personal conference with my reverend brethren collectively, at the expected meeting which took place at my house. I have now to address you upon the result.

All that we had originally contemplated, was the delivery of a course of lectures upon the principal doctrines in controversy between Unitarians and ourselves. It now appears, that my invitation to the Unitarian laity to come and hear us, while we brought their avowed principles to the test of the Word of God, has been taken advantage of by you, and led to a series of proposals on your part, which I took upon myself to decline. I have this day addressed a letter to the members of your body generally, which I trust will have the effect of setting that part of the subject in its proper point of view.

It is, however, indispensable to distinguish carefully between this *particular invitation* of yours, and *discussion* generally. Your letter to the Trinitarian laity, invites discussion in any shape which shall effectually bring the statements of both parties before the same individuals. We are now prepared to gratify your desire, and WE ACCEPT YOUR INVITATION. Our lectures, however, shall be first delivered; on this we are determined. THEN, in the name of, and in dependence upon, our blessed Lord and Master, three of our body will be ready to meet you three before a public audience in this town; all preliminaries to be, of course, arranged by mutual conference. We propose, if you please, to take the three great subjects into which the controversy obviously divides itself; *viz.*—



1. EVIDENCE of the genuineness, authenticity, and inspiration of those parts of our authorised version of the Holy Scriptures which you deny.

2. TRANSLATION of those parts which you alter, and in our judgment misrepresent.

3. THEOLOGY, involving those principles of vicarious sacrifice, which we deem vital, and which you discard.

Our proposal, then, is to meet you either *one day* on each subject, as you please; or *one week* on each subject, as you please. The discussion to be conducted in speeches of *one hour or half-an-hour* each, as you please.

And now, trusting that this proposed arrangement may prove satisfactory to *you*, and to all who take an interest in this controversy, and fervently praying the great Head of the Church to overrule our purposes to the advancement of his kingdom and the promotion of his glory,—I remain, Gentlemen, yours for the Lord's sake,

FIELDING OULD.

FEBRUARY 5, 1839.

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*To the Rev. Fielding Ould.*

REV. SIR,—It would have been gratifying to us to receive from you an answer to our offer of a discussion through the press, before being called upon to consider a proposal altogether new, for a platform controversy.

You give us an invitation to *talk*, and call this an acceptance of our offer to *write*. The two proposals are so distinct, that it is not easy to see how the one could be transformed into the other; nor is the mistake explained, on turning to the words of our invitation, appealed to by you, and contained in our letter to the Trinitarian laity. They are these: "We have tendered discussion *through the press*, in any form whatever, with the single condition, that the statements of both parties shall be presented to the same *readers*." You leave the impression, that an oral debate is comprised within the terms of this offer; but in doing so you widen its scope, by striking out the phrases which restrict it to *printing and publication*, and describe it thus: "Your letter to the Trinitarian laity, invites discussion *in any shape*, which shall effectually bring the statements of both parties before the same *individuals*." You will at once perceive the misrepresentation; will acknowledge that the idea of settling historical and philological controversies by popular debate, has neither origin nor sanction from us; and will permit us to recall you to our first proposal of discussion through the press—a proposal to which, though now made for the third time, we have yet received no answer.

Meanwhile, we will not delay the reply which is due to this new suggestion of a platform controversy. We decline

it altogether; and for this answer you must have been prepared, by the sentiment we expressed in an early stage of this correspondence: "We are not of opinion that a miscellaneous audience, assembled in a place of worship, constitutes the best tribunal to which to submit abstruse theological questions respecting the canon, the text, the translation of Scripture—questions which cannot be answered by any defective scholarship." To assemble a similar audience in an amphitheatre, where the sanctities of worship are not present to calm and solemnise the mind, is evidently not to improve the tribunal. The scholar knows that such exhibitions are a mockery of critical theology; the devout, that they are an injury to personal religion. We are surprised, that any serious and cultivated man can think so lightly of the vast contents of the questions on which we differ, as to be able to dispense with calm reflection on the evidence adduced, and to answer off-hand all possible arguments against him, within the range of Biblical and ecclesiastical literature. We are not accustomed to treat your system with such contempt, however trivial an achievement it may seem to you to subvert ours. In reverence for truth, in a spirit of caution inseparable from our desire to discharge our trust with circumspect fidelity, and from a belief, that to think deeply is the needful pre-requisite to speaking boldly, we offered you the most responsible method of discussion, in which we might present to each other, and fix ineffaceably before the world, the fruits of thought and study. To this offer we adhere; but cannot join you, on an occasion thus solemn, in an appeal to the least temperate of all tribunals. We recollect that one of the clergymen associated with you, refused an oral discussion of the Roman Catholic controversy. We approved of his decision, and, in like circumstances, adopt it.

Will you allow us to correct a mistake which appears in your enumeration of the three topics most fit for discussion. We do not, as Unitarians, deny the genuineness, or alter the translation, of any part of the authorised version of the Holy Scriptures. The Unitarians have neither canon nor version of their own, different from those recognised by other churches. As Biblical critics, we do indeed, neither more nor less than others, exercise the best judgment we can on texts of doubtful authority (as did Bishop Marsh, in rejecting the "heavenly witnesses," 1st John, v. 7), and on the accuracy of translations, (as did Archbishop Newcome, when he published his version of the New Testament); but no opinions on these matters belong to us *as a class*, or are needful to the defence of our theology. If you allude to the Improved Version, we would state, that it contains the private criticism of one or two individuals; that it has never

been used in our churches, nor even much referred to in our studies, and is utterly devoid of all authority with us; and that for ourselves, we greatly prefer, for general fidelity as well as beauty, the authorised translation,—which we always employ.

In your letter to the Unitarians, published in the *Courier* of Wednesday, you state that you never invited discussion with us (the ministers) personally. We never imagined or affirmed that you did. But, surely, you invited discussion with the class of persons called Unitarians; and as a class has no voice except through its representatives, and no discussion can take place without two parties, you cannot think that we are departing from our proper sphere in answering to your call. Did you not invite us (the Unitarians) to you, “to tell and hear together the great things which God has done for our souls”? And did this mean, that all the “*telling*” was to be on one side, and all the “*hearing*” on the other? Did you not press upon our admiration the primitive practice of “controversial discussion of disputed points”? And did this mean, that there was to be neither “*controversy*,” “*discussion*,” nor “*dispute*,” but *authoritative teaching* on one side, and *obedient listening* on the other? In one of two relations you must conceive yourself to stand to us,—that of a superior, who *instructs* with superhuman authority, or that of an equal, who “*discusses*” with human and fallible reasonings. Between these two conditions there is no *third*; nor can you, with justice, take sometimes the one and sometimes the other, according as the occasion may require the language of dignity or that of meekness. We certainly addressed you as an equal, and did not pay you the disrespect of imagining that your invitation to “discussion” meant nothing at all.

We are sorry that you ascribe to us any intention to divert you from your contemplated course of lectures. Be assured nothing could be farther from our design. We simply desired, that having *invited us*, you should have *recognised us when we presented ourselves*, as parties in the “discussion.”

We remain, reverend Sir, yours with Christian regard,

HENRY GILES.

JOHN HAMILTON THOM.

JAMES MARTINEAU.

LIVERPOOL, Feb. 7, 1839.

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This controversial correspondence has extended to a much greater length than we anticipated, when the first portion was set up for our pages. It is, however, through-

out exceedingly interesting. We regret we are not in possession of the Rev. F. Ould's rejoinder to the letter of the Revds. Martineau, Thom, and Giles, so properly declining platform controversy. It is the less to be regretted however, as, from the following letters, its tenor and language and spirit may be accurately gathered.

*To the Rev. Fielding Ould.*

REV. SIR,—The tone of your last letter makes us rejoice that, by the acceptance on your part of discussion through the press, this correspondence may now be brought to a close.

Let us, rev. Sir, place before you your own language; and ask, in solemn sadness, are the feelings it betrays worthy of the occasion, or deserved by us, or edifying to the public mind? These are your words:—"I cannot but hope, that a secret consciousness of the weakness of your cause has prompted your determination; and am of opinion, that while a discerning public will approve the discretion of your resolve, they will not be slow to appreciate its motive, or the precise measure of your zeal for a candid and impartial hearing." Sir, it is not a little mournful to find a Christian minister expressing his hope that other men are hypocrites,—that they are secretly conscious of the weakness of the cause which they publicly defend. To *hope* that we secretly know our errors, whilst publicly preaching them as truths, is indeed strange preference of faith before works. Let us assure you, Sir, that if we could think of you as this language shows you think of us, we should decline all discussion with you—we should regard you as an opponent too discreditable to be identified with a great question, or to be considered as an honourable representative of your own party.

We apprehend, rev. Sir, that nobody but yourself would think of attributing to conscious weakness our preference of the most perfect and searching method of discussion, to the most flimsy, insufficient, and unscholarlike that could by possibility be selected. Had we wished to catch the ear of a popular assembly, or to turn away attention from weak points by oratorical artifices, we should have proposed this platform controversy, instead of, as we did, carefully and purposely wording our invitation and our enumeration of the modes in which the controversy might be conducted, so as to exclude the idea of oral discussion.

We observe with sorrow, and with diminished hope of benefit from controversy, that you can so sink the interests of truth in personal championship, as to meet our solemn unwillingness to intrust the gravest questions to extempore dexterity and accidental recollection, with the reply, that in

this respect we should be at least *equally* situated. Doubtless, Sir, if a display of personal prowess was our object, this would be conclusive; but TRUTH is our object, and we dare not offer it such worthless advocacy.

With respect to the instance alluded to by us, of a decision similar to our own, our impression had been, that reasons also similar to our own were given at the time; and we can only regret, since this impression seems to be false, that we quoted the case.

With regard to the "Improved Version," we shall only say here, that it has been raised to an importance in this discussion which is entirely factitious. The differences between us must be settled upon principles of interpretation and criticism recognised by all scholars; and if these principles can be shown, in any respects, to condemn the "Improved Version," in those respects we shall be the first to abandon it, feeling ourselves to be in nothing bound by it. When we said that, as *Unitarians*, we had no canon or version of our own, we meant that we are quite willing to accept the text as fixed by scholars, most of them Trinitarians, on critical principles. We most cheerfully recognise the fundamental principles of Scriptural inquiry so clearly and soundly stated yesterday evening by Dr. Tattershall; and although agreeing with many of your ablest scholars in thinking the received translation to require corrections, and not approving of the morality of taking up a position in defence of truth unnecessarily unfavourable; yet were our only object to display the ampler and superior Scriptural evidence for Unitarianism than for Trinitarianism, the received translation would be quite sufficient for our purpose.

Again reminding you that the word "discussion" was introduced into your original invitation, which contained also reference to the controversial practice of primitive times, and set forth the advantages of "hearing" and "telling" together,

We remain, your fellow-labourers and fellow-Christians,

JAMES MARTINEAU.

JOHN HAMILTON THOM.

HENRY GILES.

FEBRUARY 14, 1839.

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*To the Revds. Thomas Byrth, Fielding Ould, and Hugh M'Neile.*

GENTLEMEN,—Your willingness to discuss the Unitarian and Trinitarian controversy in the most satisfactory mode, has given us sincere pleasure; and if we have seemed to press this matter upon your acceptance, we assure you, it was with the single desire that the statements of both views,



in their most accurate and perfect forms, might be presented to the same minds through an unbiassing medium; an object which could be obtained neither by the unequal distribution of separate lectures, nor by means so necessarily imperfect as oral discussion.

We shall be happy to arrange with you, at the earliest possible period, the manner and conditions of our proposed discussion.

We shall be ready to conform ourselves to your wishes upon the subject; but we would suggest the desirableness of the discussion being entered on at once, partly because attention to it might now be secured, and partly because in the seriousness and number of our mutual engagements, this controversy should not be allowed to interfere with our other duties and responsibilities longer than is necessary.

We are, Gentlemen, yours with respect,

JOHN HAMILTON THOM.  
JAMES MARTINEAU.  
HENRY GILES.

FEBRUARY 14, 1839.

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#### REVIEW.

*The Philosophy of Death, and the Future Life.* Glasgow, Hedderwick & Son; Edinburgh, Oliver & Boyd; London, Simpkin, Marshall, & Co.

THIS deeply interesting little volume contains the Rev. Orville Dewey's admirable pamphlet, "Erroneous Views of Death Reproved," and his beautifully pathetic sermon, "The Voices of the Dead." These, combined with Dr. Channing's powerful sermons on "Immortality" and "The Future Life," cannot but most fully accomplish the desire of the publishers, as expressed in the Advertisement to the work,—“an offering of sympathy and consolation to those who sorrow for the loss of cherished friends, or who, from increasing years and infirmities, are led to the contemplation of their own removal from this transitory scene.”

This work is well calculated to effect even more than this. There is no subject surrounded with more superstitious terrors than death; there is none on which it is more necessary for the virtue, peace, and happiness of mankind, that rational and Christian principles should displace the preposterous dread so usually entertained respecting it. Properly considered, death is a proof of

the benevolence of God, instead of his vengeance—a blessing rather than a curse. It is essential to the progress of social good, the uprooting of old errors and prejudices and vices, and the reception and practice of truth and virtue by the great family of man. True conceptions of the main purposes of life, and the beneficent appointment of death, can scarcely fail to be derived from the serious perusal of this work, small though it be; and therefore we heartily commend its wide circulation.

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*Self-Culture; an Address introductory to the Franklin Lectures, delivered at Boston, September 1838, by W. E. Channing, D. D. Glasgow, Hedderwick & Son; Edinburgh, Oliver & Boyd; London, Simpkin, Marshall, & Co.*

WE always welcome every publication from the pen of Dr. Channing, because we are certain of its being an addition to the stock of human instruction and improvement. But we never welcomed any of his writings more sincerely than the one to which we now solicit the attention of our readers. Many of the works of this highly gifted author are peculiarly adapted to the intellectual and the cultivated, the refined and the spiritual; the present is addressed to the masses, and this is to begin with the beginning. In the view of the Saviour, it was one of the strongest proofs of the divinity of Christianity, that “to the poor the Gospel is preached;” and we have ever been satisfied, that to effect the most extensive and lasting good, intellectual and moral instruction must be imparted to the people. Without this, all is vanity. If this be neglected, if this be not made the primary object of all educational, literary, religious, and philanthropic labour, society is but a whited sepulchre, fair it may be outside, ornamented it may be with titles, and stars, and majesty, but inwardly, filled with rottenness and decay. “The people, the source of all power,” has long enough been a toast at certain political festivals, and the truthful sentiment it contains, been woefully, because practically, disregarded, even by those who have shouted most loudly on its enunciation. Let its truth call forth the corresponding exertions which are essential to the rendering of the fact the blessing instead of the misery of society. Let true liberty, true power, as well as the true ends of

individual existence and social institutions, be thoroughly understood by the people, and reverence of humanity for its own sake, its rational, immortal, godlike nature, would speedily banish the gewgaw distinctions and conventionalisms of artificial society—would destroy the fearful brand of caste and slave—would unite in indissoluble brotherhood the sons of God,—and the only strife of individuals and of nations, would be to run with eagerness the race of glory, and honour, and ever-growing assimilation to the One Infinite Father.

Extracts from this Address of Dr. Channing, we would gladly make, but our pages forbid. Our readers can, and we trust will, supply the deficiency by obtaining, and carrying out in practice, “Self-Culture.”

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## MONTHLY RECORD.

MARCH 1, 1839.

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UNITARIAN CHAPEL, STRANGWAYS, MANCHESTER.—The Congregation assembling for worship in this chapel, held a “friendly meeting” on Monday evening, January 14, in the commodious school-room of the chapel; at which nearly two hundred members and friends of the Congregation were present. The object was, to have a social meeting of a character likely to bring them better acquainted with each other, and to strengthen those bonds which ought always to hold together in unity a Christian congregation. Hence, many of the formalities of congregational meetings were dispensed with; vocal music of a cheerful character was interspersed amidst the graver business of the meeting; an interval was allowed for social converse, during which, groups were formed, parties promenaded the rooms, greetings were interchanged, and the spirits and frame were thus freshened and exhilarated beyond what is attainable in a sedentary quiescence of several hours. This kind of meeting has the advantages of being easily “got up”—the present one having originated without any public notice, and the arrangements for it having only occupied a few days; and the writer believes it would be found generally acceptable, as affording more scope for the courtesies of life, amidst the various classes in a large congregation, than has hitherto been obtained in any other way. The assemblage having taken tea, Andrew Hall, Esq. was called to preside.

He opened the proceedings, by observing, that the main

object of the meeting was to knit together this Christian Congregation, in those bonds of fraternal love, which ought to bind and cement it together, if it were to prove lasting and fruitful. It was often remarked, that the congregations in the Metropolis rarely saw each other oftener than once a-week, and this, he thought, was deeply to be regretted. Manchester was now a metropolis in itself, and families were so widely separated by distance, that it was next to impossible; they should have that social intercourse, and cultivate those feelings of brotherly love, which fellow-worshippers of the same God, in the same form, and beneath the same roof, ought to feel, and would feel, had they sufficient opportunities of knowing and respecting each other. It being the object of this meeting, to afford an opportunity of this kind, he saw no reason why such meetings should not be held oftener than once a-year; they were unattended with any very great expenditure either of money or time, and he hoped to see them attended, not only with much present enjoyment, but with lasting benefit. The first sentiment which he would propose, and of the cordial reception of which he had no doubt, was, "The Strangeways Unitarian Congregation: may a most cordial and Christian union of heart and hand between minister and people long give life and energy to all its proceedings, and may they ever tend to promote the cause of mental, moral, and spiritual improvement."

The Rev. William Mountford, Minister of the Strangeways Chapel, said, he rose, not without considerable difficulty, to give utterance to the thoughts which crowded on his mind—thoughts of his own inefficiency to fill the situation of their minister and pastor, and to accomplish, with sufficient energy, many parts of the work assigned him amongst them—thoughts on the troublous times, both in the religious and the political world, on which they were about to be cast—the signs of which betokened them to be at hand, whether for good or for evil the future only could determine;—when he reflected on these things, he was indeed somewhat cast down; but when he remembered that we were all but agents in the hands of Providence, to work its will, and that the ready hand and the willing heart had ever been the appointed means for advancing the cause of truth and righteousness, he took courage, and was cheered to persevere in an honest endeavour to fulfil his duty. When he remembered from how small a seed the greatest monarchs of the forest had arisen—when he reflected that the efforts of a few fishermen had done so much to evangelise the world, bidding defiance to the jealous fears of monarchs, the force of banded millions, and awakening from

the sleep of ignorance the dejected and enslaved nations of the earth, then, indeed, he felt inspired with confidence; and he was content to abide with them under the protection of Him, who, even from those who were simple, and lacked knowledge, could bring forth his ministers and servants. In carrying forward the work, and advocating the opinions, begun and avowed in times past by our non-conformist forefathers, we were carrying forward the cause of freedom, of true religion, of God. It was for us, taught to reject all human traditions, and to disregard all mental tyranny, to enter upon the search after truth, and to uphold it when found—that truth for which our forefathers hesitated not to peril their lives. With the views which they entertained of religion, they had a great task committed to them. How rapidly was infidelity spreading in the world, assuming to itself the name of rationality, or intellectuality, and professing to advocate “the rights of man”! Again, the majority of Christian professors held gloomy views of religion; setting up for themselves a representation of the Deity, and then trembling before the creation of their own imaginations. It was for Unitarians to teach men nobler, purer, and more enlightened views; and by an earnest advocacy of the truth, and a zealous propagation of the faith, to carry forward that cause for which our forefathers endured and bled. It was matter of history, that the first advocacy of truth had always been attended with inconvenience, loss, and peril. Let this Congregation, then, unite together in the bonds of unity, and together be zealous in a good cause. To the cause of truth and holiness, let them ever be faithful, so that those who came after them, might hold them in grateful remembrance, as sons upon whom had descended the mantles of their fathers.

The next sentiment from the Chair, was “Freedom of Inquiry, the antidote alike of scepticism and superstition.” In responding to this sentiment, the Rev. Henry Giles, of Toxteth Park Chapel, Liverpool, drew a forcible picture of the moral, mental, and spiritual slavery inflicted by the religious dogmas and religious establishments of our age and country. It had been said that creeds and churches tended to crush scepticism;—this, too, when it was notorious that scepticism was sheltering itself in the pulpits of the Establishment; and while in Scotland, where the most stern of creeds was expressed with a metaphysical accuracy that it was impossible to mistake or escape,—in that Church there was as strong and as general a scepticism as ever shook the reason of a nation,—and the more strong and the more obstinate from its sleeping quietly under the shelter of the pulpit. The only way to resist these two tendencies was to give the



human mind its perfect liberty; let it read, mark, learn, and inwardly digest the truth for itself, and it would then settle down into deep and earnest conviction. If the freedom of the body were so desirable and valuable; if there had never been a great, generous, and noble people, but where the love of liberty was implanted in the heart of the nation, surely it was more than all to be desired and longed for, to have the mind, the glorious and immortal mind, free. If we must defile or degrade anything, let it not be the image of God, the spirit of the Creator breathed within us.

The next sentiment from the Chair, was "Popular Education: may it soon become universal." In responding to it, Mr. Harland expressed the hope, that though we were tardy in the race of national education, and less free and favoured nations had outstripped us, we might profit by their experience, and thus lay the basis of a better and more enlarged system, than the world has yet seen—one fitted for the national character, and suited to the habits of our people.

An interval of a quarter of an hour having been spent in forming and renewing acquaintance, and the interchange of social kindness, the meeting being occasionally enlivened by one of the finest glees of Calcott, Webbe, and other English authors of this class of music, the proceedings were resumed, and the Chairman gave, as a sentiment, "An enlightened, cheerful, and benevolent religion."

The Rev. William Duffield, of Stockton-on-Tees, in responding to the sentiment, after some general remarks on the universal testimony borne by man, in all ages, to the necessity of some religion, dwelt on the importance of Unitarian Christians seeking individually to profit by the advantages which they enjoyed in having so pure a faith, and urged the necessity of cultivating that personal piety without which all else was nothing; and of making known the truth, wherever they had the means, that so all might enjoy the liberty wherewith Christ has made us free.

The next sentiment was, "Unitarianism: may it be embraced in a spirit alike free from sectarianism and indifference." In responding to this sentiment, Mr. Edward Shawcross said, he trusted that Unitarianism was, to all present, who had attended to the matter, the result of deep conviction, that they had examined and inquired for themselves, and that to them Unitarianism was identical with Christianity. If, then, we felt and believed Unitarianism to be a treasure of great value, ought we not to use every proper, legitimate, and charitable means of impressing its truth on the minds of others? Unitarianism had been stigmatised as a cold, barren, and speculative belief; it remained, then, for Unitarians to demonstrate to the world, by their lives, that

this was an unjust and false representation of it. But if Unitarians were so cold and apathetic, why manifest any alarm about them? why preach against them from orthodox pulpits? If they were dwindling so fast, and altogether so insignificant as they were continually represented to be, surely it would be wisest in the orthodox to leave them alone. This, he thought, showed the insincerity of those who preferred the charge against Unitarianism and its professors. Though these persons denied to Unitarians the name of Christians, when points of doctrine were under consideration, at other times, and frequently too, they practically admitted that Unitarians were Christians in the highest and best sense, by applying to them, on all occasions, for their pecuniary aid towards every charitable and philanthropic object. And to these calls Unitarians, forgetting the unjust charges against them, uniformly responded, as Christians, cheerfully and according to their means. Looking to America and other parts of the world, and taking into consideration the spreading desire for knowledge in all classes and in many countries, he thought those who, for the moment, believed that Unitarians were dwindling in numbers, would, ere long, be convinced of their error. The time would come when even the most unwilling would be constrained to admit that Unitarianism was not a dead letter, a barren speculative idea merely, but would be impelled to cry with the sage of other days, "It moves! it moves!"

The Chairman expressed the anticipation of succeeding meetings of this nature being still more delightful than the present, which, he had no doubt, would leave behind it many pleasing thoughts and valuable reflections. He thought that such meetings had in them the germs of great usefulness; and he doubted not that they would be carried out into more and more beneficial influence on the minds and hearts of congregations.

The Rev. William Mountford, after a rapid glance at English history, tending to show that the charge of disaffection and disloyalty so repeatedly attempted to be fixed upon Non-conformists and Dissenters was the very reverse of the truth, pointed to the illustrious names of Milton, Locke, and Newton, as amongst the ranks of Dissent and of Unitarianism—men of whom the world could not produce equals in mental and moral philosophy and science. In conclusion of the proceedings, and as an expression of loyal attachment to the Sovereign, he called upon those present to join in the national anthem, with which the proceedings terminated shortly after ten o'clock. Few who were present but must retain a pleasant remembrance of this first, but, it is hoped, only the forerunner of many, of the social and friendly meetings of this religious society.

**MINISTRY TO THE POOR IN MANCHESTER.**—The Annual Meeting of the subscribers and friends of the Ministry to the Poor in Manchester, was held on Monday evening, the 21st January, in the Lower Mosley-street School-rooms; the attendance was larger than in any preceding year. The ministers present, were the Revds. J. G. Robberds of Cross-street Chapel, John James Tayler of Lower Mosley-street Chapel, J. R. Beard of Greengate Chapel, William Mountford of the Strangeways Chapel; George Buckland, Minister to the Poor; the Rev. William Johns of Cross-street, Cheshire, William Duffield of Stockton-on-Tees, &c.: the Rev. William Gaskell of Cross-street Chapel, was prevented being present, by the circumstance of his delivering a lecture “on the Poets and Poetry of Humble Life,” at the Miles Platting Mechanics’ Institution,—which has grown out of the establishment of the Ministry to the Poor.

James Heywood, Esq. being called to the chair, opened the proceedings in an address; in the course of which, he noticed several great obstacles in the way of advancing the civilization of the humbler classes. A very considerable degree of apathy and indifference on the subject of religion existed amongst them. He found, from inquiries made for him by Mr. Buckland, at Miles Platting, that of 176 families, 31 were of the Church of England, 23 were Roman Catholics, 13 Methodists, 4 Unitarians, 5 Baptists and other religious denominations, 3 Deistical, and the remaining 97 families did not belong to any profession of Christians or of religion. A frequent excuse urged for not attending a place of worship, was want of clothes. Another great obstacle, was intemperance; which, however must be regarded, not as the vice of a class, but as the fault of human nature, in all classes and countries. It appeared to him, that the best way of checking the intemperance of the humbler classes in large towns, was by giving them some substitute; and as the intemperance of the richer classes had, he believed, been much checked by the establishment of clubs, unconnected with taverns, where men were not required to drink intoxicating liquors,—he thought if the poor could be induced to establish clubs under their own management, in which cleanliness, and comfort, and wholesome food, and innocent beverages might be enjoyed, this might operate as a powerful check on intemperance. Another obstacle was, that their homes were often cold, damp, wretched, and miserable places; and social and domestic economy was one of the first lessons they had to learn. He was glad to see in the Miles Platting Institution a class to teach young females sewing; and he wished some instruction could also be given in domestic arrangements, cooking, and taking care of houses, so as to

prepare them for the duties of wives and mothers. He thought an infant-school was necessary, in connection with the Miles Platting Institution day-school, to which children were sent, too young to teach there, coming with their elder brothers and sisters. He also wished that a district could be opened in the centre of the town, as the distance to Miles Platting was too far (two miles), to expect that many of the friends could often spare time from their business to visit it.

The Rev. J. G. Robberds, Honorary Secretary, read the Committee's Report, which contained many and copious extracts from fourteen monthly reports of Mr. Buckland, made since the last annual meeting. From September 1837 to January 1839, he had made 5,190 visits, which, for some time, had been much less indiscriminate than at first; being more frequent to those who most needed, and seemed most likely to benefit by his attention. The sick and aged had had much of his care; and now, it was much more as a minister of religion that he was considered, than as a distributor of alms. He had, in cases of extreme distress, disbursed altogether £43 : 6s.  $\frac{1}{2}$ d., besides distributing various supplies of clothing, which the high price of provisions, especially of bread, rendered more than ever needed. The number of the congregation, including the elder scholars and teachers, was about 400; and the Schools (Sunday and day) and the Wednesday evening Sewing-class, with the Mechanics' Institution, continued to be well attended. [Extracts were then read from various reports of Mr. Buckland, all of an exceedingly interesting character, as touching on various points connected with the condition of the working classes, but our space precludes all notice of them.] The report concluded with the expression of the high sense the Committee entertained of Mr. Buckland's fitness for his important office, and with earnest prayer for the blessing of God on his continued discharge of its duties. The Treasurer's Report was read by that officer, Mr. J. A. Turner. In 1837, the expense exceeded the receipts by £35; in 1838, by about £15; but to the ordinary receipts was added the munificent donation, by James Heywood, Esq. of £500, which had been placed out on mortgage at 5 per cent., so that the available funds on the 31st December last, were £638 : 10s.

The Rev. George Buckland, Minister to the Poor, then read an address, which is to be printed with the Committee's report. He had found his labours apparently least successful amongst the lowest class of the poor, as to comfort and intelligence; but amongst a more respectable, though equally neglected class, in numerous instances he had already found for his labours a most satisfactory reward. He often in conversation introduced subjects bearing upon domestic comfort

and happiness; and the funds and clothing, and recommendations to medical institutions placed at his disposal, often enabled him to contribute to the relief and comfort of the sick poor. Though he had seen cases of extreme suffering, wretchedness, and misery, mothers even consoling themselves for the loss of their children, by the thought, that if spared their physical wants could not have been supplied, he had never yet found an individual totally and absolutely depraved. With the poor, sympathy was something more than a name. Often had he seen one poor neighbour assisting another in cases of misfortune or sickness, when he knew that the donor could have no surplus to spare.

The Rev. William Johns moved the adoption of the Report. The Rev. J. J. Tayler moved a resolution expressive of the encouragement which the meeting desired to give Mr. Buckland, and their prayers for the blessing of God on his continued discharge of his duties. He thought they could not better give their sympathy to that respected minister, than by guarding against every tendency to despair or discouragement in his work. If extreme misery and grievous evils existed amongst the poor, surely it was desirable that they should be known; for though we might have comparatively feeble means of bettering the condition of the existing generation, yet this knowledge would point out to us the necessity of surrounding the rising generation with purer and better influences. In reference to intemperance, he thought we might draw from the change which had taken place in this respect, in the higher classes, the reasonable conclusion, that similar purity of taste, and similar temperance in their gratifications, might under similar influences, distinguish the humbler classes of society.—Mr. Robert Nicholson, in seconding the resolution, expressed the conviction, that in the general results of the Ministry to the Poor, there was nothing to occasion discouragement or despondency.—The Chairman added, that Dr. Tuckerman, who had as much experience as any individual in the world in this ministry, despaired of no one, however depraved.—The Rev. J. R. Beard, after expressing his deep regard and sympathy for Mr. Buckland, who he thought had no occasion for despondency, when he considered the good which he had done, thought that the despondency felt by that minister occasionally, arose from the huge mass of evil with which he had to contend. In his (Mr. Beard's) opinion, the poor entertained a jealousy of every movement made towards them, however benevolent and well designed; and he thought the Ministry to the poor was well fitted to wear down this jealousy. He moved a vote of thanks to the conductors and teachers of the Miles Platting Sunday-school. Thanks were also voted



to the ladies who visited and assisted in the instruction of the Wednesday evening Sewing-class.—Mr. J. E. Taylor moved a vote of thanks to the Directors of the Miles Platting Mechanics' Institution, for the means of innocent and rational recreation, as well as instruction, which they had repeatedly and kindly provided (in concerts, tea-parties, lectures, &c). The importance of this sort of recreations could not well be over estimated; and he had seen with great pleasure, in various quarters, an increasing sense of their importance, and of a disposition to provide them. During the last year, facilities had been given, by opening various institutions of the town, for the accommodation of the poorer classes of society, and he hoped to see these carried further, so as to make these institutions more useful. All the advantages which those who founded them, expected to enjoy, were not at all inconsistent with giving a participation in that enjoyment to that larger class of society which could not purchase it. He hoped, that the pleasure of giving pleasure, would be found not the least of the advantage or enjoyment arising to those connected with these institutions.—Mr. J. A. Turner moved, seconded by Mr. P. Echersley, the thanks of the meeting to the four congregations, for the collections in aid of the funds of the Institution.—The Rev. J. G. Robberds made an earnest appeal to those present, for increased support; and hoped that his young friends would derive a valuable lesson from an interesting account read, of an old man, receiving never more than five shillings a-week, with a wife bedridden from palsy, and yet always affectionate and attentive to her, contented and cheerful, never murmuring at his lot, but humble and pious amidst great privation. He trusted too, that they would see, that five shillings might make all the difference between utter destitution and comparative comfort; and that, instead of toys and amusements, they would lay aside a portion of their money for the relief of the really necessitous.—Thanks were voted to the different officers and committee of the Society, and to Mr. Heywood for his conduct in the chair, and his promotion of the intellectual and moral improvement of various classes of his townsmen. The proceedings then terminated.

J. H.

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ON Wednesday, January 23, the Unitarian Congregation, at Walsall, Staffordshire, held a social tea-party, for the promotion of Christian zeal and benevolent feeling in themselves, and better acquaintance with the parents of the children who attend the Sunday and week-day evening schools.

At five o'clock above one hundred persons sat down, and, after tea, they were joined by about twenty more. The

company included ministers and a few other friends from Birmingham and Wolverhampton.

After tea the chair was taken by the Rev. William M'Kean, the minister of the congregation, and the vice-chair by Thomas Bowen, Esq. A hymn was then sung, and some introductory sentiments, breathing glory to God and good-will to men, were proposed by the Chairman, and cordially responded to by the company; after which, Mr. Matthias Green, of Birmingham, rose to propose, "The cause of Unitarianism at Walsall." As a native of the town, and a teacher of the Sunday school in former years, he felt great interest in the welfare of the congregation, and much gratification from its present prosperous state. He eulogised the exertions of the members in the boys' and girls' schools, and believed that great good would accrue to the teachers themselves in warming their zeal for the moral improvement of mankind; and concluded by giving some excellent practical admonitions, from his own experience, regarding the forms and regulations of Sunday-school teaching.

The Rev. Hugh Hutton then rose, and was cordially cheered as a warm and tried friend of the congregation. He said, he knew not whether most to congratulate the members on their improving state, or his friend in the chair, under whose ministry of three short months, the surprising effects had been produced which he now witnessed. He, with others, had formed a very favourable opinion of Mr. M'Kean, when he visited them some time ago, and he rejoiced in having been instrumental in bringing him to Walsall. Were they correct in that opinion? he asked; and said, "The answer is before me, in the fact, that, while Mr. M'Kean was promised only seven or eight families as a congregation, above one hundred adult persons are now assembled to advance the religion of benevolence. The answer is before me in the highly respectable appearance of the company, in the cordiality that prevails, and in the beautiful and sentimental devices with which I am surrounded." The congregation had nobly supported the minister in his labours; for what minister could succeed without the co-operation of the people? He saw the word "Liberty" shining in letters of gold above the vice-chair, and wreathed with flowers. "There," said the rev. speaker, "is the emblem of the presence of the Spirit of Christ among you." He had heard of the prosperity of the congregation, but he was not prepared for the present display. The sentiment he had to propose was—"The Midland Congregations: unity of spirit in them, while they strive together for the faith of the Gospel." Unity of spirit had been at work at Walsall; for all that was before him testified what could be done by a min-

ister and his congregation when they were "of one spirit, of one mind." He acknowledged that his expectations were high, but the results far surpassed them. "Go on," said he, as his lip quivered from the affection of his heart; "as you have begun a good work, be encouraged to persevere; and may the blessing of God attend you in all your works of faith and labours of love."

The Rev. Samuel Bache proposed—"The memories of Servetus, Lindsey, Priestley, Belsham, and all other Martyrs and Confessors of religious truth: may their firmness make us bold in the cause for which Jesus lived and died; and may we be followers of them who, through faith and patience, inherit the promises." He needed not enter, he said, into the histories of these great and good men. The fact that their names, with many other honoured names, and holy sentiments, decorated the walls of the room, showed a knowledge of Unitarian history, and of Unitarian faith and practice. Partaking, as he did, in the general gladness, he would mention one feature of the company that delighted him—the presence of a considerable number of Trinitarians, undoubtedly of liberal minds. He had great pleasure in hearing of the active part his friend Mr. M'Kean had taken in the establishment of a Mechanics' Institution. Such institutions spread the knowledge of physical truth. Addressing those present who were different in religious faith from himself, he then, with great power, showed the unity of truth, and the impossibility of any clashing of physical with revealed things. Unitarians had been reviled for attaching too much importance to truth; but it was to bear witness to truth that Christ was sent. Still, the teacher sent from God had left no creed, but great principles, by which every one ought to know the truth for himself, and "be fully persuaded in his own mind." The strain of liberal feeling in which the rev. gentleman indulged in his speech, elicited warm applause from those that differed most widely from him in religious opinions.

The Rev. S. Hunter, of Wolverhampton, proposed—"The wisdom of our Ancestors in acting up to their knowledge; and the same spirit to their Sons in their advanced position." He compared the religious opportunities of the present with past ages, and forcibly eulogised the present; especially in the Bible having been brought to the greatest possible purity of text. He made a deep impression regarding the unfairness of refusing the Christian name to Unitarians; and showed clearly, that although all were true which Trinitarians contended for over and above his faith, it could have no beneficial tendency whatever. This he strikingly illustrated by the doctrines of forgiveness and justification; and exhorted to liberality and candour in judging one another, and to fidelity

to one's self in investigating the Bible, because every one had to give account of himself to God.

The Rev. Edward Bristow gave, "The British and Foreign, the Irish, and the Scottish Unitarian Associations." After dwelling on the objects of these associations, he concluded by congratulating the Unitarians of Walsall in having a resident minister. He had supplied before they obtained the services of Mr. M'Kean, and desired to add his testimony of rejoicing to that of his brother ministers for the prosperous state of the congregation. He lived at a distance, and could only be present during divine service on Sundays. This disabled him from being so useful as he desired. Notwithstanding, he had always been respectfully attended, and used in the most hospitable and kind manner by all the congregation.

Mr. Henry Walker, of Wolverhampton, gave, "The Press, the terror of tyrants and deceivers, but the communicator of power to the children of men."—Mr. Alderman Day proposed, "The Ladies, and thanks to them for their services." He reminded the meeting of their attention to the Sunday school, and their perseverance in other voluntary duties; and called on his brethren to imitate them, and respect them for their work's sake.—Mr. Joseph Hickin, an assiduous teacher in the boys' school, gave, "Education without Creed: may the pillar of truth be reared upon the foundation of mind, amidst the ruins of superstition and error."—The Chairman gave, "The Ministers and other Friends from Sister Churches, who have favoured us with their presence at our feast of charity: may we all partake of one spirit, and be helpers of one another's joy." The Rev. Mr. Hutton replied for himself and friends; and thought nothing of travelling home to Birmingham on foot in the night, after enjoying such a treat.—The Chairman gave, "The Stewards, and particularly Mr. Henry Cox, a young and ardent aspirer to Christian usefulness, for his labour, perseverance, and excellent taste in decorating the room."

The room was so adorned with laurels and other evergreens, as to be altogether like a bower; sparkling with gilded and crystallised devices, and hung with festoons of artificial flowers, the work of the fair hands of the ladies. The Chapel Choir, with their vocal and instrumental talent, enlivened these festal hours with sacred song. The noble anthem of "Worthy is the Lamb that was slain," convinced more than one wavering mind, that Unitarians rejoice in the name of Him who was dead, but is alive for evermore; and a happy meeting was concluded by prayer and praise.

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LECTURES ON CAPITAL PUNISHMENTS.—Mr. Harris delivered his lectures on this interesting and important subject, on the 29th and 31st January, to the Association of the Working Classes for intellectual, moral, and social improvement, EDINBURGH, in the Freemason's Hall, Niddry-street. The evenings were very tempestuous; but, notwithstanding, the hall was filled with deeply attentive audiences, comprising individuals of all ranks. Thanks were enthusiastically voted to Mr. Harris, and a show of hands proposed for the abolition of this demoralising, irrational, and unchristian mode of dealing with the guilty, when nearly every hand was raised for the repeal.

February 4 and 11, Mr. Harris gave the lectures in the Secession Church, George-street, PAISLEY, to very large and attentive audiences. Thanks were voted by acclamation, and a handsome entertainment given to Mr. Harris, at the Town's House, on the latter evening. Mr. Harris addressed the meeting, on his health being proposed, on the proper modes of punishment, and especially on the vital importance of a national system of education in the prevention of crime, and the promotion of the well-being of the community.

In compliance with an invitation from the Directors of the EDINBURGH Philosophical Association, Mr. Harris visited that city a second time, and delivered the lectures to the members of the Association and the public generally, in the Waterloo-Rooms, on Wednesday and Friday, February 13 and 15.

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"What should Christian Unitarians do?—No. III." will appear in April. Also, a Review of the Rev. R. E. B. Maclellan's admirable Discourse on "The Emancipation of Conscience;" and a Statement of the Violation of Religious Liberty, by the so-called "Voluntaries," in the Dissolution of the Edinburgh Young Men's Society for the Promotion of Religious Liberty.



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ON THE NATURE AND BLESSINGS OF THE KINGDOM  
OF CHRIST.—LETTER III.

*To the Editor of the Christian Pioneer.*

SIR,—That the kingdom of God and his Christ will come, and will appear by a much more general and complete obedience to his will than has hitherto been realised in the world at any period, must be admitted by all who give credence to the numerous predictions concerning it, both in the Old and New Testaments. It must also be admitted, that the literal sense of many passages favours the personal reign both of our Saviour and his saints. The visions of Daniel constantly represent them, in language very express as well as solemn, as invested with personal authority. “I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed,” Dan. vii. 13, 14; and, ver. 18, one in conversation with Daniel declares, that “the saints of the most High shall take the kingdom, and possess the kingdom for ever;” and, ver. 22, “He beheld until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.” Again, ver. 27, “And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” Here we see that not only the visions of Daniel, but the explanations which he receives of those visions, constantly represent and describe a personal reign of pious men; and we may observe, by the way, that it is described as not

*within*, but UNDER heaven, and consequently as applying to the world in which we live. It can hardly be questioned that these strong and repeated declarations apply to a real reign on earth of holy and righteous persons. Of "the Son of man" it is said, that his is an everlasting dominion; and the same is said of that of the saints; and as it can be literally so in his case, as an individual, only by his actual advancement to a state of immortality, it has probably a like application to the saints in general; signifying, not that there shall be a succession of righteous men, who shall transmit the dominion to each other in perpetuity as mortals, but that, like his, the dominion of each individual shall be perpetuated, in consequence of an elevation to an immortal state.

We turn to the New Testament, in which life and immortality is clearly revealed, and we find that it is by this elevation to an immortal state that "the Son of man" is advanced to sovereign authority. He was now "exalted to the right hand of God;" and from this time forward his authority began to be acknowledged, and to obtain a considerable spread and prevalence; he himself remaining invisible to mortal eye. Yet the visible authorities which were either directly opposed to it, or altogether different from and incompatible with its true character, have continued dominant; their enactments have been maintained, however diverse from, and at variance with, his injunctions, with the spirit with which he was actuated, and the doctrine which he taught; and his most faithful disciples, so far from having yet experienced the effects of his protection and favour, have been marked out for obloquy and persecution. So far are the saints from being yet put in possession of the kingdom. Christ himself, therefore, is not in the full exercise of his power; the blessings of his reign are yet future, though destined to be exercised "under the whole heaven," together with that of his saints. This will not take place till all other and different authorities are completely destroyed or absolutely subdued. He is accordingly represented as sitting at the right hand of God, "*till* his enemies are made his footstool." But this representation plainly implies, that, when this is effected, he will no longer continue thus, as it were, inactive. He will, indeed, take no immediate part in the subjugation of

the opposing authorities. This will be effected by the instrumentality of characters of a different description. His conduct will be altogether mild and peaceful, and the great body of his saints will remain silent in their graves till the work is effected, which it will be by a series of events of a different description from any in which either he himself or his disciples can take a personal part. This being effected, however, the kingdom will be "given" to him in conjunction with his saints. It will not be forcibly seized upon by them; this would be a procedure altogether incompatible with their meek, peaceful, and benign character. Now therefore he quits his seat, in which he has remained from the day of his ascension; he descends from heaven; he summons from their graves all those who are "sleeping in Jesus," and all who have lived in the fear of God, though distinguished from each other by different degrees of excellence, or more or less conspicuous or obscure in their passage through this life; and he commences an uninterrupted reign with them on earth, though without permanently quitting his spiritual or celestial state, during a long time, over races of mankind who will have become the willing subjects of their dominion.

Psalm cx. appears to have a striking application to the period and events of which we are treating; and the reader is requested carefully to read it throughout. Ver. 3, "The people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." Such will be the willingness with which that portion of mankind who will remain after the enemies of Christ shall have been "made his footstool," some of whom may have been the principal agents in their subjugation, and others in the number of the subjugated and humbled. The new and beautiful display of holiness in the Saviour himself resuming his visible form and appearance, and that of the excellent of the earth who have maintained the cause of God in all former ages, now presenting themselves "from the womb of the morning," full of life, light, and benignity; "rejoicing with joy unspeakable and full of glory;" youthful in immortal vigour, and actuated by the most benevolent designs; directed by the truest wisdom toward their brethren of the human race who are passing

that mortal course through which they themselves have passed with much bitter experience of its trials, but with triumphant virtue, will operate with the most powerful moral energy to produce a willing acquiescence in their kind dominion among that portion of the world who will be retained in life when all antichristian domination is destroyed. The appointment of Christ to universal dominion is as certain as the oath of Jehovah himself:—"The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec," king of Salem, which is king of justice and of peace. The language is very express and decisive throughout this Psalm in favour of the mild but absolute dominion of Jesus; of the awful slaughter which will be effected among his adversaries, and the utter annihilation of their kingly authority (see verses 5, 6); of the benign power and glories of his commencing reign, and of the willing acquiescence of "the people" in his authority. The date of it is fixed to that in which the enemies of his kingdom shall have been wholly subjugated; he, till that moment, resting in tranquil expectation at "the right hand" of the Divine Majesty, while the power of the Almighty, through his proper instruments, is employed in the execution of his awful judgments. That this Psalm is directly applicable to Jesus himself, we have his express testimony, Matt. xxii. 42-45.\* It must therefore be a *personal* reign of him who is actually selected from the sons of men, and exalted to an immortal sovereignty, for the express purpose of exercising it. As he was first seated at the right hand of God, at his resurrection and elevation to immortality, so the epoch here predicted must be that in which this personal waiting of the Saviour for the accomplishing of the Divine purposes, in the preparation of the world for his reception, has terminated. "The beauties of holiness from the womb of the morning," can, therefore, I think, indicate no other than those which will at one view be manifested in his saints, when, by the exertion of his power or of that authority with which he is invested, they shall arise from their graves, and ascend to meet him in the air. They are not here, indeed, personally mentioned; but if his reign will be personal, there can be no reason to

\* See Mr. Kenrick's note, *in loco*.

question that that of his disciples, and of the holy and righteous in general, will be of the same description; in other passages, written at subsequent periods, as the nature and objects of his government are farther disclosed, they are represented as recalled to life on this occasion, and as being united with him in a personal reign, which is to be extended over the whole earth.

But I will not now attempt the farther investigation of a subject which has not, perhaps for many ages, engaged any large share of attention even from those who are most competent to such inquiries. I am aware that the idea of a government, by beings who are exalted to an immortal state, to be exercised personally, is felt, by many at least, to be attended with great difficulties. But with Dr. Priestley, who has stated his sentiments with great clearness and force on this subject, in his note on Rev. xx. 4-6, I think that these difficulties are much overbalanced by those which attend the conclusion, that all those predictions which, in their literal sense, describe the reign of Christ and his saints, as well as those which relate to the return of the Israelites to the ancient country of their inheritance, are susceptible only of a figurative interpretation. To me, indeed, it does appear, that the literal accomplishment of such prophecies is attended with much antecedent probability. Jesus himself rose from the dead speedily after his decease, as a blessing upon his transcendent virtue. His disciples are promised a similar deliverance from death, and the physical evils attending it, as the reward of their conformity to his example. The world is progressive in the acquisition of spiritual and moral powers; and when these have obtained a sufficient predominance to effect the overthrow or subjugation of all antichristian power, both civil and ecclesiastical, a reign more suited to their future destination as immortal spirits, may reasonably be expected to take its commencement. It appears exceedingly agreeable to the dictates of reason, as well as to the analogy of Christ's resurrection, that his followers, who, like him, have endured the odium and persecution of the world, should be raised to an "incorruptible" state—a state of exemption from all evil, both physical and moral, at an earlier period than those who have attained to no such standard of excellence, and espe-



cially than those who have led vicious and degenerate lives. Among the sons of men none can be so well qualified to act as "kings and priests" to that portion of them whose moral progress is sufficient to admit of their instruction and guidance, as those who have before passed through the ordeal of mortality in a steady maintenance of the great cause of true righteousness, even though exposed to its severest trials and sufferings. The circumstance of their having become immortals, constitutes their qualifications for so great an undertaking. They are no longer liable to be allured by the objects of earthly ambition, pride, or avarice, in the exercise of their power. They can recommend a course of moral rectitude and purity as the result of their own experience. Exalted to the possession of powers, mental, active, and moral, far above any to which mortals have attained, yet, from their past experience, intimately acquainted with the difficulties and dangers with which mortals have to contend, and the means of overcoming or avoiding them, they are thus admirably qualified for conducting their brethren of the flesh through the course appointed for them. Though ordinarily, perhaps, invisible like Jesus, like him it is probable they will, when in the exercise of their authority, be enabled, on all suitable occasions, to present themselves to the view of those over whom their several authorities will be exercised, or to make any suitable communications of their minds, or distributions of blessings, while visibly removed from observation. Of all these our Lord afforded abundant examples in himself, from the day of his resurrection, throughout the whole period of the Apostolic testimony; and by such means he triumphed over all the power of the adversary, and established many sons and daughters in the Christian faith and obedience. Why, then, may not similar efforts, on the part of all those who most resemble him in moral excellence, and who have, like him, been raised to spiritual and immortal blessedness, be productive of the like "saving" influences over the whole mass of human society, when the world in general shall have made sufficient advances in their mortal course, to have become fit subjects for their wise and benevolent dominion? Will not such a dominion be productive of all those excellences of mind and character

which appear to form the great ends of the all-gracious and all-powerful Creator in the constitution of man? And if such be their proper result, why should not his many glorious and apparently plain promises thus receive their literal accomplishment? T. P.

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A YOUNG MAN'S ACCOUNT OF HIS CONVERSION
FROM CALVINISM.

[This interesting history is the production of a member of the Theological School at Cambridge, Massachusetts, is a statement of facts, and has been published as a tract by the American Unitarian Association.—ED.]

MY childhood was reared under the influences of Calvinism. At the Sabbath-school I was taught the Assembly's Catechism. I cannot forget those days. I well recollect the benevolent countenances of my teachers, and the solemnity with which they told their young pupils that we were sinners, and must be born again, or we could not go to heaven. I recollect, too, the mingled look of still unsatisfied curiosity, and unanalyzed, yet real disappointment, which came over the more thoughtful of my class, whose minds were just beginning to unfold themselves to the intense impressions of religious things. The child does sometimes ask, What am I, what am I going to be? Who is God, and how can I love Him, and be happy? If he be misdirected in these young inquiries, these buddings of a desire for spiritual knowledge, although he himself may not be conscious of the wrong, his whole nature feels it, and will be the sufferer for years.

My youth was maturing under the same instructions. Religion, which as a subject of thought often engaged my attention, and as a subject of feeling, deeply interested my heart, was a mystery to me. It was the fundamental article of my belief, that I could not become religious until I was made so by an extraneous and special operation. Still I earnestly longed for the "one thing needful." I can but allude to the irrepressible desire, the cravings of my heart, for a full participation in the religious feeling. But the influences of my creed came over my spirit like

an autumnal frost, and sealed up the fountains of emotion. Abused nature did not always remain silent under her injuries. She poured her complaints into my ear with a voice that I should not have disregarded. But the prejudice of education rendered these monitions powerless on my reason and convictions. I supposed myself totally depraved; and thus was my earlier youth passed without being permitted to indulge in its proper religious sensibilities.

The works of God were all perverted to me. They were dispossessed of their highest, their religious beauty. When I fished by the river-side, when I rambled in the woods, when my fancy led me to a favourite hill-top that overhangs as lovely a landscape as our continent embraces, I thought this world was beautiful, I thought it beneficent in its uses, I felt that there was a unison between the scene around me and my own heart. But then I knew that my own nature was cursed, and that the earth had been cursed, and I supposed that this harmony was depraved, or at least that there was nothing desirable about it, and I did not allow myself to cherish it as much as I wished, nor with that delight which it has since afforded me. I used to repine, almost, that I had not lived with Adam in Paradise, when the earth was *really* beautiful, and man's nature could properly sympathise with its charms. I used to hope that I might live to see the millennium, when this double curse would be removed, and men would be restored to the true enjoyment of nature. I looked up to the stars at night. I supposed that they had not been cursed. While my imagination would be revelling in the idea of their number and distances, my heart would throw itself abroad, and mingle somewhat in spirituality with the Infinite God who made them; I felt something of humility, something of adoration, something of love; but I had not been converted. Of course my feelings were not religion. There could be no right harmony between my heart and the unsullied glories of God's handiwork which thronged the firmament.

The Bible had no promises for me, no consolations which I could appropriate. Its light, which sometimes beamed in upon my mind, went speedily out in the darkness of my creed.

At length a Revival came, that long wished for occurrence. Into its scenes of stirring interest and solemn devotion I entered, with that enthusiasm which the subject was adapted to enlist, and which my own nature prompted. I found that which I sought. I was happy in the free exercise of a new heart, and was satisfied in my election being secured.

Choosing the ministry as my profession for life, I was naturally led to examine the theory of my creed more thoroughly, and to observe its practical exhibitions with greater attention. As habits of reflection increased, the grounds of my own religious character and feelings would become a subject of close and frequent analysis.

I had long felt, what indeed is apparent to every one, that there were inconsistencies in our public religious instructions. These began to unfold themselves in a more full light. In one part of a sermon the sinner would be told to be active in the work of his salvation, and in another part he would hear it most explicitly avowed that he could do nothing. He would also be exhorted to be engaged for his salvation, and at the same time be told that his every act and thought were rebellion against God, until the Holy Spirit should convert him. He would be entreated in the language of Scripture to love God with all his heart, and yet be made to believe that in his very constitution, the innermost seat of his affections, he hated God, with a fixed, natural hatred. Election would be preached, and men would writhe under the doctrine; this would be laid to the charge of their implacable hostility to all truth. The preacher, in his morning discourse, would prove that men naturally hate everything good. In the afternoon he would present, in the most impassioned language, the love of God and of Christ as a *motive* to induce sinners to exercise their love.

These are specimens of what appeared to be inconsistencies. The list might be continued much farther.

The practical effects of such a system of belief and preaching were, in many instances, but too apparent. I have seen doubt brooding over the soul, with all its harassments, disquietudes, and gloom. I have seen anxiety intense, troubled, hopeless, pouring itself out in tears and sighs. I have seen despair, with its darker horrors, set-

ting upon the countenance, paralyzing the heart, and spreading its midnight hues over life itself. I have seen men hastening from the family altar to the church, from the familiar friend to the pastor; but obtaining no relief; with natures crushed, and souls sickened, they have gone into life, hopeless men, coldly sceptical, to religious sensibility as lifeless as a rock. I have seen better results than these, and I have seen worse. I do not undertake to describe all that may be witnessed. My notice was directed to a single point—that these unhappy results were experienced in the case of many who really *wished* to become religious. But their creed interposed a barrier, which their nature, already weakened by the discipline of its instruction, could not surmount. To see men of clear intellect, of warm affections, and high resolves, thus thrown back from the attainment of their great end, *viz.* a religious character, by a creed, the professed object of which was their salvation, was a strange inconsistency that I could not reconcile. It did not satisfy me to be told that it was owing to their depravity; that they were unwilling to submit to the humbling doctrines of the cross. For I heard it from their own lips that they were willing to be anything, to do anything, if they could only become the children of God. And their night-watchings, and fastings by day; their secret praying, so importunate as often to break out in tones that filled the air around, and pierced every heart; their constant attendance on meetings; their fixed and agonized attention to the preacher's words,—spoke a language of sincerity and earnestness, which it was painful to hear, and which the heart of man could not contradict.

I need not go on with this detail. I was led seriously to question if the theory of human nature, as held by the orthodox, was true. The argument, *a priori*, from the wisdom and benevolence of God, I found adverse to the popular creed. The thought is appalling, that the Deity should have created man, the being that stands out from matter and the brute, the being of free agency, and lofty aspirings, the being for whom this vast earth, with all its things, animate and inanimate, was made, and whom it serves, the being whom God himself links with himself in his great and benevolent designs of Providence and moral

government—that he should have created such a being to hate him; that he should have created him in the exercise of his noblest faculty, the purest, the choicest, the most valued part of his nature, the power of love and hate, to love only the bad and hateful, and hate only the good and lovely.

I looked into my Bible. On its first page was written, “and God made man in his own image.” I found the same repeated through a history of four thousand years, and when the inspired record was being made up, and finally fixed for coming generations, St. James repeats the same glorious doctrine, Men “are made after the similitude of God.” I found too at Sinai, when the Infinite God made known his will to man, and nature from her depths and from her stillness broke forth, in sublime and solemn attestation that it was all truth, that there was no error, no delusion, no chicanery, when impressions were made on the universal mind of man which no change of place, no lapse of ages, could erase; that to the assembled hosts of Israel, to men, women, and children, to the righteous and the wicked, the great, the simple, the unqualified command was given to *love God with all the heart*; without an intimation, without a whispering that that heart in its own nature was depraved, and that it must be regenerated before it could love.

The Analogy of Nature was replete with arguments. Philosophy and Science are demonstrating what the Scriptures have long ago revealed, that this earth is “good;” that nature, in the complexity of its laws, and infinite variety of its operations, is one unbroken system of beneficial adaptation. Our physical frame attests the same truth. Our intellect also is surrounded with its appropriate objects, by which it is ever won to action, and with which it is ever delightfully engaged. The soul, we should *infer*, would be fitted to its objects. These are Truth, Religion, God. The Calvinist denies that there is any congruity, any sympathy, any adaptation here. He says, the soul hates what it should love, and only loves what it should hate.

My final appeal was to Consciousness. This was evidence that I could not mistake; evidence not altogether new, which I had always felt, but which I had not rightly

interpreted; evidence which, while it renders luminous and decisive the other sources of proof, stands pre-eminently on its own eternal foundations; evidence which converted my fears into lively hopes, and my unbelief into a firm and rational faith.

Yet at this point, I was told, that one who had been converted, could not, from his present consciousness, judge relative to his original nature. But I had too intimately studied my heart, I was too familiar with it from its earliest history, to be disturbed by such a subtlety. The conclusion I could not resist, that it was the *same nature*, now smothered, now misdirected, now repressed by my own sins and follies, which, from my childhood, had been endeavouring to break forth into its proper exercise.

The doctrine of the Trinity, which is regarded as the great point of division between the Calvinists and the Unitarians, was secondary in the order, and the interest of my inquiries. I early found that it was a subject exceedingly difficult to reason about. There are no data, no starting points, no tangible grounds of argument. Of course it will be impossible to convey to your mind any idea of my *reasonings* on the subject. It is true there has been a great deal written, and many large volumes may be found arrayed on both sides of the question. But these were not satisfactory to me. The subject appeared to me too simple to admit of extended and diversiform argumentation. I cannot discover, indeed, that my views relative to it have undergone material changes, from all the courses of thought, which I have taxed myself to pursue. The doctrine, as it is expressed in the creed is, that there are three persons in the Godhead. If I asked a Trinitarian what he meant by Three Persons, he could never tell me. If an objection was urged to the tri-personal existence, it was replied that the whole subject was incomprehensible, and that it was not for us to judge upon the mode of God's existence. I saw that the *terms* of the objections which Unitarians advanced, were always faulted. Indeed they seemed to labour under a perpetual misapprehension of the question. If they averred that three could not be one, and one three, they were told, that it was not understood that God was in the *same*

sense three that he was one. If they alleged that the same being could not be both God and man, it was replied that they mistook the idea of the two natures. If they descanted upon the impossibility of believing an unintelligible proposition, they were met with long dissertations upon the nature of the mysterious. They were told everything was mysterious, that there was nothing fully comprehensible; to which they all readily assent. Texts of Scripture, which may be quoted as proof that Christ is a subordinate being, are instantly rebutted by this and similar passages, "I and my Father are one." So you will see the whole circle of argument was soon travelled over. It must be apparent, after all, that the main and abiding reason for the doctrine of the Trinity lies in the supposed *necessity* of the doctrine—a necessity resulting from the Calvinistic view of the Scheme of Redemption. But, according to that view, Original Sin, or Total Depravity, is the great fact, the foundation-stone, of the whole scheme. If this doctrine be denied, there exists no necessity for the other, and it readily passes from our minds, as a thing of little consequence, unsupported by reason or Scripture. I know, indeed, that it is attempted to be sustained as an independent doctrine of revelation; still I think, that if it were not supposed to constitute the ground of the salvation of men, it would soon be numbered among the speculations of the past.

It is difficult to gather what is meant by the doctrine of the Trinity. The old notion of three persons is discarded by many Trinitarians of the present time. They speak of three distinctions. But is not this a distinction without a difference? Do they mean distinctions *in* God? But is not this an absurdity? Do they mean distinctions *from* God? But is that God which is distinct from him? We are still asked if the doctrine of the Trinity be not taught in the Scriptures. If it be inquired what is meant?—why the doctrine of the Trinity; and this is the finale of our discussions. Unitarians are censured for not understanding what Trinitarians mean by the doctrine of the Trinity. In very truth, we wish they would explain what they do mean. I am sure there are many among the Unitarians who would gladly embrace the doctrine if it be one of truth, of Scripture, of intelligibleness, and of value.

It is said that we do not know how our own soul and body can be united, and yet we be but one man. We do know that soul is not body, or body soul. The terms hypostasis, person, essence, godhead, divine nature, &c., appear to have been used, in various combinations, to conceal absurdities, to guard against an embarrassment of ideas, or as a subterfuge for ignorance. It is alleged that Unitarians pronounce the doctrine of the Trinity absurd, independently of an impartial examination of the Scriptures. On a comparison of ideas, however, it will be universally confessed, that *that which* the Unitarians declare absurd, is absurd. We press the Trinitarian to state that view of God, which, in his own mind, is not absurd. We suggest, if it be possible, a hundred propositions relative to the Divine Being, each of which, notwithstanding his scrupulous ignorance of the nature of God, he does not hesitate to say is absurd or false. When he comes to state his own clear and satisfactory ideas, he presents us with nothing more or less than the Unity of God. I know, indeed, that no Trinitarian will for a moment deny the doctrine of the Unity. But what does he, what can he believe *besides* that? Will he so state his belief, as that on the first breath of an explanation, it shall not be resolved into an absurdity, or a nihility. Indeed, we are compelled to feel that Trinitarianism is the real *negative* system. No Trinitarian will tell you what he does believe; but they all are making continual declaration of what they do not believe.

It is on account of its practical bearings that the doctrine of the Trinity is esteemed of so much importance among the Trinitarians. Yet it is in this view that its inconsistency is most decisively exhibited. Sin, they say, is an infinite evil. An infinite being must atone for it. God is the infinite being; and Christ is God. But did God, or did a "mode of the Divine Existence," suffer in this world and die on Calvary? I know the hymn reads, "And God the Mighty Maker died;" but is not the language repulsive to reason, and shocking to our feelings? Who, then, did suffer and die, and make the Atonement—God, or an inferior being? It would be well for Trinitarians to ponder that question, if it can be a question.

I was more struck, in the course of my reading, than with anything else, with the controversy between Drs.

Miller and Stuart, respecting the Trinity. Here were two gentlemen of distinguished attainments in Theological knowledge, Orthodox Trinitarians, respectively charging each other with a tendency to Unitarianism. In the slight "distinctions" in the Godhead, with which Professor Stuart is contented, Dr. Miller can detect nothing but a simple or verbally qualified Unity. On the other hand, in the produced Sonship of Dr. Miller, Professor Stuart convicts him of an absurdity, or of pure Arianism; *i. e.* of Unitarianism. The inference which forces itself upon the reader, in the perusal of those Letters, is, that all intelligent Trinitarians *are* Unitarians. What was the effect of the correspondence upon the popular mind, I have not been able to learn. Doubtless it was not discreet for these brethren to fall out by the way, and the breach was quickly healed.

Trinitarians in their common, every-day, practical ideas, are Unitarians. They think of Christ as a being by himself, distinct from God, and inferior to him. They think of God as the Infinite Spirit that pervades and encompasses the Universe. They do not think of Christ in this light. Or if they make the attempt, their minds are pained with the ideas of a necessary separation, and the inevitable blending into indistinguishable unison. They pray to Christ, but never with the idea that he is the Infinite Jehovah. I have often conversed with Orthodox Trinitarians on these points, and they have represented to me what I now write. My own experience was of a corresponding character. Still the doctrine of the Trinity was always a part of our theology, it was printed in our creeds, and we felt bound to defend it, whenever it might be attacked. It is in respect to these prevailing familiar ideas of Christ, that I can perceive in myself but little change. When I was prepared to abandon the technical ideas of my creed, I still found everything else undisturbed.

It is a noticeable fact, that at the present time, the distinct personality of the Holy Spirit is rarely made a subject of elucidation or proof. Of all the sermons that I have heard preached, only one occurs to me as having at all laboured the point. Why is this? Is it because the point is so self-evident, and satisfactory to the minds

of all, as that it has passed into an undoubted truism? Or is it because the minds of intelligent Christians are growing dissatisfied with their reasonings, and shocked at their conclusions? It seems to me, that if certain texts of Scripture determine the distinct personality of the spirit of God, there are also hundreds of similar texts which prove that the power, the wisdom, and the word of God, are distinct persons; and we may yet find a quaternity, a quinquenity, or any numeral character in the Divine Nature. What are the limits of absurdity to those who have entered upon its precincts! The charge of presumptuously deciding upon the mode of God's existence, falls with all its weight upon Trinitarians themselves; who, not content with the universally received knowledge of men, and transcending both reason and revelation, have dared to penetrate the mysteries of the Infinite, and now with oracular assumption pronounce that the mode of his existence is tri-personal.

The idea of the Unity of God is the most perfect of all our ideas. It is a doctrine which Philosophy most clearly establishes, and which the Scriptures unequivocally attest. It is the doctrine of all Christians. We may add to this, that Trinitarians are in an infinitely higher sense Unitarians than they are Trinitarians. Their views of the Trinity are vague, confused, inferior, while their views of the Unity are distinct, simple, elevated. It must seem strange that they should adhere to such views; and stranger still that they should make those views the ground of their distinguishing appellation; and strangest of all, that they should denounce those, who, from the exalted tenet of common Christian faith, call themselves Unitarians.

I venture the conjecture, that Trinitarianism is gradually merging itself into Unitarianism. Some Trinitarians will advance nothing in explanation of their doctrine. They avowedly leave it shrouded in its impenetrable darkness. But I often find, that when the attention of the individual is drawn to the subject, and he is willing freely to unfold his thoughts, he gives you in explanation simply this, that Christ was a manifestation of God, or that God manifested himself through Christ, which he says is the sense of the expression, God manifest in the flesh. This

view, is, I believe, beginning to be very common. It is a view into which the mind naturally settles in the moment of its unbiassed contemplation. It is a view lying between the practical ideas to which I have alluded above, and the uncompromising language of the creed. It is a view—I hope none of our brethren of the Triune faith will be alarmed at the intimation—in which Trinitarians and Unitarians remarkably harmonise. This is its most wonderful feature, and it is nevertheless true. Indeed, I have found among the Unitarians quite a consistent Trinity. They readily concur in the doctrine of manifestations. It will be pleasing if Christians of opposite names can meet in this view and recognise in each other the elements of the same glorious truth. It is unnecessary to say that this aspect of the subject does not carry with it those revolting appendages, which characterise the doctrine of the creed. It is a doctrine of the Scriptures, of philosophy, of common sense, a doctrine at once appreciable by the intellect, and grateful to the heart.

(To be Continued.)

REVIEW.

The Theology of the Old Testament; or a Biblical Sketch of the Religious Opinions of the Ancient Hebrews, from the earliest times to the commencement of the Christian Era. Extracted and Translated from the "Theologie des alten Testaments" of George Lorenz Bauer, Professor of Oriental Languages and Biblical Criticism at Heidelberg.—London: Charles Fox, 67, Paternoster-Row. 1838.

WE have some hesitation in discussing a subject of such magnitude, and, in many respects, of such difficulty, with a man of learning, acumen, and research, as the author of this book doubtless is. Indeed, we took up his work more with the view of being instructed by his investigations than of criticising them. But we find it necessary, while admitting the instructiveness of his volume on many points, not the less decidedly to express our disapprobation of other features of a different character. The work contains many important statements and criticisms worthy of favourable consideration. On the other hand, its erroneous inferences are not few. They have

arisen from the author's fondness for a theory—a theory with which we partly agree, but the universal and sweeping application of which has hindered the author from doing full justice to his subject, the Theology of the Old Testament. The author's theory is, that the Old Testament Theology is *altogether a progressive* work, commencing with the rudest and most false notions, and advancing to more correct and elevated ideas of God, his providence, and government. Whatever is just and excellent in the theological views contained in any parts of the Old Testament, our author invariably refers to an advanced period of Hebrew civilization, even though forming portions of Scripture apparently the most ancient. Whatever, on the other hand, is rude and imperfect, he allows to hold a place in remote antiquity. Now, though we admit, with the author, the fact of a progressive improvement in the theological ideas of the Hebrew nation—though we trace a manifest superiority in the notions expressed by the later prophets and poets of Israel over the ruder materials of religious doctrine contained in the historical books of Joshua, Judges, &c., yet we think that the author has erred in extending his theory of religious progression so *universally* as he has done; in consequence of which he has confined and circumscribed his inquiry, and drawn many incorrect inferences, which we think he would not otherwise have formed.

For example, to suit his universally applied theory of progressive advancement in theology, the account of creation contained in Genesis i. which he acknowledges to be sublime and just beyond every other ancient account, he ascribes to a late period of Hebrew cultivation; to this cause he attributes its superior merits compared with the account of creation contained in Genesis ii. and all Chaldean, Egyptian, and Phenician descriptions. But, we are sure, no one, not influenced by our author's theory, can be of this opinion. If ever any fragment of tradition bore strong and peculiar marks of remote antiquity, of a period strikingly in contrast with an age of advanced society, that fragment is the first chapter of Genesis, along with the first three verses of the second chapter. But this view does not accord with our author's theory. In his opinion, a work so excellent as the first chapter of Genesis, must,

at least in its present and admired form, have been the production of a cultivated age; and to such age he accordingly assigns it without further evidence or explanation. For the same reason, *viz.* to suit his theory, our author will not allow the Book of Job, which he calls the masterpiece of antiquity, to have been composed sooner than the time of Solomon. He thinks its notions of God are too correct for an earlier age. Many able critics have ascribed this Book to a period of patriarchal simplicity—not with certainty, indeed, but on conjecture; but our author does not deign to mention any view but his own; nor does he assign any other reason for his view than what is implied in his general theory; according to which, so correct and elevated notions as are contained in the Book of Job *must* have belonged to a cultivated age; and to that he accordingly ascribes them, without any other proof. Again, to conform with his theory, Bauer represents the religion of Abraham as a species of Polytheism, because, taking his theory for granted, it is *difficult to suppose Monotheism* to have existed in so *early an age*. Our author produces no positive evidence from Scripture that Abraham's ideas were polytheistic; but a verse to this effect, relating to Abraham's father, is quoted; and this our author considers sufficiently indicative of the state of religion then existing generally, Abraham being no exception. "Though Abraham," he says, "worshipped his own God, it does not appear that he disbelieved in the existence of other gods. It is highly improbable that he suddenly forgot the household gods of the family whence he sprung, and adopted the worship of the One True God of heaven and earth." We do not mean to contest this point with the author. His assertion is no evidence, and therefore requires not to be disproved. And the verse quoted regarding the father of Abraham having "served other gods," shows only, *in contrast with the history of Abraham himself*, that he had renounced the idolatry of his father for the worship of the True and Only God, according to the representation of Scriptural writers generally, although at variance with Bauer's theory.

But our author's theory falls still more unjustly on the great legislator of the Hebrews—on Moses, concerning

whom an Old Testament biographer has very truly observed, "there arose not a prophet since in Israel like unto him." He was certainly one of the most extraordinary and useful men that have ever lived. From his institutions, directly or indirectly, all the subsequent theology, morals, jurisprudence, customs, poetry, &c. of the Hebrews, have sprung, as Heider has admirably shown in his "*Spirit of Hebrew Poetry*." Now, at the basis of all he taught, and of whatever might spring from his institutions and doctrines, Moses laid the fundamental doctrine of the *Divine Unity*. But this our author calls in question. "We think it impossible," he says "that a believer in the Divine Unity could give such false and imperfect representations of the Deity as those which we have cited," referring to extracts from the Pentateuch illustrative of the opinions of Moses. In order to make his adverse judgment respecting Moses more plausible, Bauer attributes, as his theory inclines him to do, all that is said with *justice* concerning God in the Pentateuch, especially in the Book of Deuteronomy, to a period of advanced civilization, not earlier than the time of David; and he leaves to Moses only such statements regarding Deity as are proper to a rude age, and might indicate ignorance of the One True God, were we disposed to construe them unfavourably. To such conclusion does a love of theory incline our author! To defend Moses against the above charge, will hardly be in its proper place here. We would only ask any one, who could be moved by our author's representation, to consider and answer the question, *how* the notion of the Divine Unity arose and was established among the Hebrews, notwithstanding the idolatry of surrounding nations, even of the most cultivated nations—as, for example, the Greeks—if we do not ascribe this result primarily to the Mosaic institution, as having sanctioned, upheld, and enforced the doctrine of the Divine Unity, by all that was sacred and esteemed among the Hebrews, in their belief, customs, laws, traditions, expectations? For an effect so singular and unique as that of the Hebrews' belief in the Divine Unity, while cultivated Greeks and refined citizens of Rome had not emerged from idol-worship, some singular and adequate cause must be assigned. And the Mosaic

Institution is what obviously presents itself as the principal cause of this peculiar effect. Long time elapsed, indeed, before it succeeded in influencing the Hebrew people as a mass without exception, rendering them wholly and unswervingly adherent to the doctrine of the Divine Unity. But there is internal evidence, that its partial effects were produced from the very first, and were gradually enlarged, till a final and complete establishment of the doctrine of the Divine Unity among the Hebrews was secured. So far as this progressive enlargement is concerned, we agree with the author's theory; but it is carrying his theory to a very censurable extreme, when he represents Moses, the great source to which Monotheistic ideas have been so long, and so customarily, and with such probability traced, as ignorant of the Divine Unity; as if, because barbarous ages *generally* entertain imperfect notions of Deity, *no nation whatever*, in its infancy, could have been favoured with a *teacher of peculiar merit*, acquainted with, and capable of, instructing others in religious notions of a creditable kind, even were we to leave Divine assistance altogether out of the question. As for Divine assistance, indeed, our author seems to make little, we should perhaps say more correctly, no account of it in his work. From expressions and criticisms occasionally occurring in the volume, we should infer that he disbelieved in Old Testament *revelation* altogether; but we cannot speak with certainty, as indeed this subject comes very little into notice in the course of the work.

We have said that there are statements in this work worthy of favourable consideration, and we shall here notice two as specimens. One regards the idolatry of Solomon. Our author believes that what is called idolatry, on the part of Solomon, was only the "tolerance" of his foreign wives in their worship of their own gods after their own way. For he cannot comprehend how so wise a monarch, who entertained so enlightened views concerning Deity as are contained in the Book of Proverbs, could have actually turned an idolator, as is commonly believed. The other statement concerns the story of Jonah. Our author, who does not deny the existence of a prophet of that name mentioned in 2 Kings xiv., yet considers the

Book of Jonah merely as an allegory or moral tale, written, long after the time of the prophet, by some wise Hebrew, who wished to make his fellow-countrymen more sensible that the providence of God is universal, and that his mercy extended to more nations than the Israelites. To this design, as strikingly worked out in the tale, our author calls our attention. Jonah flees to Joppa, and embarks for Tarshish, some distant place, in order to escape the presence of the Lord, as if Jehovah's government, like that of an earthly monarch, did not extend beyond a particular boundary. But the fleeing prophet is ere long convinced that the Divine government is not so limited. After the lesson of adversity, by which he is taught the extensiveness of God's governing providence, he goes to Nineveh, and predicts its overthrow. And he is disappointed, because God, having accepted the penitence of the Ninevites, does not destroy their city. Here, again, he is made sensible, that as the government of God is not local, so in particular his *merciful* relation to his subjects is not narrowly circumscribed. God caused a gourd to grow up to screen Jonah from the heat, as he sat looking towards the city, waiting to see its fate. With the sudden decay of the gourd, Jonah languished, and wished to die. Then God (according to the allegory), taking the feeling of the prophet for the basis of an argument in favour of his own extended mercy, thus addressed him:—"Dost thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not laboured, neither madest it to grow; which came up in a night, and perished in a night: And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

There are many other points of useful information contained in Bauer's work. There might have been more, but for the tenacity with which he has adhered to his favourite theory. The book altogether is worthy of attentive perusal. Though disagreeing with the author to a great extent, we cannot deny having derived information from the pages of his volume. "It is lawful to be taught

even by an enemy," as the Roman poet long ago observed. We think that, to be instructed even by a book in many points objectionable, is better than, in listless apathy, to "care for none of those things." The volume before us, on account of its clear divisions, numerous quotations of Scripture, and much thought condensed and expressed in few words, presents materials for consideration to the reader in a very accessible and commodious form.

Saving Faith: a Sermon, preached at Bridport, May 13, 1838. By Philip Harwood.—Bridport: Prince. London: Mardon.

Christianity, a Religion of Power: a Sermon, preached at Bridport, June 24, 1838. By Philip Harwood.—Bridport: Prince. London: Mardon.

UNDER the inauspicious title of "Saving Faith," we were certainly not prepared to expect a production so *spiritual* as the first of these discourses. "Saving Faith," like Effectual Calling, Sanctification, and Adoption, is a staple phrase of that *religious slang* in which so large a portion of the *religious public* so freely indulge; the effect of which is to impress the mind with something like a feeling of disgust at the simple enunciation of words, which in themselves contain ideas of truth and sacredness, tainted and corrupted as these are by the impure admixture of saintly conventionalism. Contrary to high authority, we hold that there is much virtue in *a name*; and we suspect that the title of this sermon will, in many instances, operate with a repulsive power on those who might otherwise have been attracted by its contents; whilst, on the other hand, it may attract the notice, if not obtain the regards, of some who would have been repelled from its perusal, but for the orthodoxy of its face. Mr. Harwood's views of "Saving Faith" we shall allow him to explain for himself:—

"Salvation is present, not future—otherwise, indeed, than as the future is wrapped up in the present, and grows out of it; it is from sin, not from punishment—otherwise than as sin is its own worst punishment, here and hereafter. AND THEREFORE Saving Faith is that faith *which actually does save from sin*;—it is a matter not of metaphysics, but of fact;—Saving Faith is that faith, and that only, which does, in point of fact, save a man from his sins; it is that kind and

degree of conviction regarding things unseen and eternal, which puts forth a renovating and purifying power upon character:—and the saving energy of such faith is natural, not miraculous; it is natural, not artificial; it is gradual, not instantaneous; it is an energy founded upon, and accordant with those stated processes of thought, feeling, and volition, which we call, in brief, the Laws of the human mind.

“It follows from this definition, that saving faith *will be different to different minds*; the kind and measure of conviction regarding things unseen and eternal, which, to one man, is an efficacious principle of spiritual life and growth,—to another man, of different original temperament and different after-culture, would be utterly inefficacious.” * * * *

“That was a saving faith, which Wesley and Whitefield preached to the heathenised population of Britain, whom a well-paid clergy had suffered to sleep, by the million, in the death of trespasses and sins; when the dread alternative of Repentance or Hell-fire was proclaimed through every town and village of the land, with all the power of a coarse, though effective oratory: it was a saving faith to minds in a state to be saved by it, and it would prepare those minds for the nobler salvation to be wrought by a nobler faith. The saving faith for minds of another order, for the men of fine sensibility and feeble principle, is faith in that spiritual hell of a wasted, ruined soul, in which devils believing may well tremble; with remorse for its undying worm, and insatiate passion for its unquenchable fire;—while to the habitually virtuous, devout, reflective, the Fenelons, Howards, and Priestleys of the world, the true saving faith—the faith that will both keep them from falling, and present them at the last faultless before God—is faith in the Omnipotence of Love; the faith which sees the soul of good beneath the semblance of evil, and believes, though it see not, that all things work for good.” * * * *

“Had not Socrates a saving faith, when he bore a martyr’s testimony to God’s unity, and man’s immortality? He had as truly a saving faith, as any apostle or evangelist that ever went to the stake rather than deny Christ. I say *as truly*, meaning that it was the same in kind, the same kind of faith, and the same kind of salvation: I say not *as fully*, for I do not think it was the same in degree. The faith of the Greek philosopher, saving as it was, shows but poorly by the side of many a simple tale of Christian biography.

“I say, then, *the same in kind*;—and I would apply the principle universally; to all virtuous, benevolent, truth-loving men, who have approved themselves such, unaided by the privileges of a Christian belief. I apply the principle universally, because it *is* a principle, and is good for nothing

unless so applied. Whether it be that such men have never heard of Christianity at all,—or have heard of it only as the religion of monks and priests,—or, from some cause to us unknown, have felt unable to receive it, although presented to them under circumstances of less obvious disadvantage,—I see not where we have a right to draw the line between the possession and the non-possession of saving faith;—the very fact *that they are* virtuous, benevolent, truth-loving, is proof enough of the saving faith; for no man can be all this without faith, more or less clear and firm, in great moral and religious principles.”

The principles contained in these extracts are illustrated throughout this discourse with great power and beauty, and a singular felicity of thought and expression. The peroration is very effective. We have room only for a part of it:—

“You are fortified, I trust, against those encroachments upon intellectual and Christian freedom, which are so often attempted by very well-meaning, but certainly not very judicious persons, who not only insist upon it that belief in a catalogue of theologico-metaphysical doctrines is essential to salvation, and that the particular catalogue which they put into our hands is the right one,—but point our attention, with a special emphasis, to such doctrines as the Trinity, and the two natures and imputed righteousness of Christ, and perhaps predestination and election:—Faith in these, they tell us, is the saving faith, the faith without which there is no salvation. It is truly wonderful that persons of the least reflection should be able to content themselves with such a confusion of ideas. Where is the connecting link between the belief of doctrines like these, and the salvation of the soul—the deliverance of the moral nature of man from moral evil? The doctrines may be all true, we will suppose, but how can they *save* a man? Save him from *what*? Is it possible to consider what sin is, and what salvation is, and what human nature is,—and then believe that a single human being, from the creation of the world to this hour, was ever saved from his sins by this very remarkable instrumentality? It would be difficult for imagination to devise a more striking instance of incongruity between cause and effect. Well may such a salvation be called miraculous; for if miracle do not work it, most assuredly nature will not. The question remains, where is the evidence that such a miracle ever is, or ever was, wrought upon a human mind? Thousands and thousands *are* saved, who ascribe their salvation to a Calvinistic creed; and thousands and tens of thousands are saved, who ascribe their sal-

vation to Rome's seven sacraments: but it is not the sacraments that save, it is not the creed that saves. It is the faith common to the Romanist, and to the Calvinist, and to the Unitarian, and to the virtuous Theist—the faith, that God is, and that he is the rewarder of them that diligently seek him; the faith which is the substance of things hoped for, the evidence of things not seen. THIS IS THE SAVING FAITH; this is the faith whereby the just shall live, whereby the just do live. This is the ONE, HOLY, CATHOLIC, AND APOSTOLIC FAITH: in the which are united the just and devout of every creed and clime; united though they know it not; united though they anathematise each other; united in the eye of the One Father, who accepts their hearts' homage for its sincerity, and forgives the unthinking bigotry which is its only alloy. This is the saving faith; saving all who hold it in sincerity of heart and righteousness of life, saving those, most of all, who add to their faith knowledge."

In the second of these discourses, Mr. Harwood proposes to show that the genuine manifestation of Christianity is *force of character*—its grand aim and purpose, the strengthening of the inner man with the might of a Divine Spirit.

"Is this," he asks, "a common idea of our religion? Does the world usually associate—do Christians themselves usually associate—vigour, force, courage with the name and notion of Christianity? I fear not. I fear this is not the popular conception of Christ's religion. I fear we conceive of this religion, too generally, as if it were a religion that breaks the spirit; that relaxes and enfeebles the spring of the mind. We conceive of it as a religion of passive virtues merely—amiabilities of sentiment and deportment; or, worse still, a religion of mere theological virtues, that are *not* amiable. We do not very commonly identify the perfection of the Christian with the perfection of the Man; we do not figure to ourselves the perfect man in Christ Jesus as a strong, masculine-minded man."

This most important view of the religion of Christ is ably enforced. We have not space, however, to follow the Author into the detail of his subject; but must content ourselves with subjoining a few extracts from a discourse which is throughout characterised by richness of illustration, vigour of diction, and originality of conception:—

"It is this same martyr-spirit, which, in all later times, has been mighty to the pulling down of the strongholds of evil.

It was the strength of the martyr-spirit that nerved the arm of Luther to break the sceptre of papal Rome. It was this that inspired with so divine an energy the yet greater soul of Howard, when he went on his pilgrimage of mercy, to bind up the broken hearts of other lands, and speak the strange dialect of brotherhood to humanity's outcasts. Christianity has been foremost in every great social and moral reform, since the days of the Apostles. Christianity put down the slave-trade. Christianity emancipated the slaves—in law, if not in fact. Christianity is making that emancipation full and actual. Christianity builds schools for the infant. Christianity preaches a gospel to the poor. It is Christianity that breathes the missionary spirit; the spirit that faces peril, odium, privation, in the cause of God's truth and man's salvation. Christianity, a feeble religion! Christianity, not a religion of power! It is *the* power of the world; the great CONSERVATIVE of all that blesses, elevates, and beautifies humanity,—the great DESTRUCTIVE of oppression and abuse."

* * * * * "And look at the strength that Christianity gives for those little daily trials of temper and fortitude, which, though little, are as real as greater ones, and exercise virtues that are not little. Is not that a strong mind, which will maintain all the meekness of benevolence under slight and provocation? We call meekness, indeed, a *passive* virtue. The nomenclature is unfortunate. Christian meekness—the meekness of principle—the meekness which consists not in the absence of angry feeling, but in the government of angry feeling—is not passive; it implies the high action of high powers; it includes the courage to which it may sometimes seem contrasted, as the greater includes the less. And resignation to God's will—does not that mark the strong man? the resignation which can say, 'It is the Lord, let him do what seemeth him good,' when life's fair hopes are wrecked upon a hidden rock, and plans of virtuous happiness are burst in pieces—is not this power?" * *

"I confess I can see nothing in religious services but the most formal of all formalities, if they tell not upon men's characters in some such way as this. I see not the use of Christian ministrations, if they put forth no Christianising energy. I see not the use of Christianity itself, if it wield no quickening, strengthening, soul-transforming power. It is because I believe the Gospel has this power, that I prize and honour it, and commend it to every man's conscience as in the sight of God. It was for this, that Christ lived, and taught, and died, and rose again; it was for this, that Apostles preached, and toiled, and bled; it was for this, that the whole marvellous economy of grace and truth has been set on foot, and carried down to our times, at so large a cost of labour

and sorrow;—it was, that human minds might be purified, strengthened, perfected, made partakers of the divine nature; that all action, all affection, all social fellowships, all solitary musings, should be impregnated with a principle of holiness that liveth and abideth for ever.”

Emancipation of Conscience: a Discourse preached at the request of the Edinburgh Young Men's Association for the Promotion of Religious Liberty, by the Rev. Robert E. B. Maclellan. William Tait, Edinburgh; Smallfield & Son, London.

THIS admirable sermon from Matt. xx. 25, 26, is truly worthy of the great cause it pleads. There is a freshness and earnestness of spirit pervading it, which to us are most delightful. The absurdity and madness of attempting to enforce uniformity of faith, are exposed in a most striking and convincing manner. The great duty of individual inquiry, individual conviction, is enforced by arguments and illustrations as cogent as they are rational, instructive, and Christian. We commend it to all our readers. One extract only our space permits:

“In 1549, the Council of Trent was held, when the tenets of the Roman Catholic Church were embodied in its decrees, a summary of which is exhibited in the creed which goes under the name of Pope Pius IV. In 1562, the Articles of the Church of England, concocted by Cranmer and Ridley, under the superintendence of the Eighth Harry, were reduced to the number, and moulded to the form, which they now possess. On the 1st July 1643, the Assembly of Divines, with Commissioners from the Church of Scotland, met at Westminster, in obedience to a Parliamentary ordinance. At these three periods were forged those fetters, composed of kindred metal, which have since retained in durance the intellects of millions. I know not how the utter absurdity of this mad attempt to legislate for the opinions of succeeding generations can be more effectually exposed, than by imagining a contemporaneous meeting of natural philosophers. Suppose in 1643, in the city of Westminster, a convention of physical inquirers. Days, weeks, and months are consumed in ascertaining with accuracy the existing state of science; each branch of the vast subject is separately investigated; the conclusions are formally and methodically committed to writing; the Houses of Parliament take the production into their learned consideration; it gains corroboration and authority from a special act of the legislature. It is styled,

‘The Scientific Confession of Faith of the Westminster Assembly of Philosophers;’ and a law is enacted, that no subsequent inquirer, till the end of the world, shall gainsay any of its decrees, or cast additional light on any of its decisions, on pain of loss of property, incarceration, exile, or death. What would have been the condition of Science if inquiry had thus been checked by the strong arm of despotism, and posterity condemned not to exceed the ‘wisdom of their ancestors,’ who lived two hundred years ago? The ‘Principia’ of Newton would have been burned by the hands of the common hangman, as teeming with dangerous and damnable heresies, and he himself condemned to share that dungeon which had been so lately irradiated by the presence of ‘starry Galileo.’ His splendid discoveries in Optics—the perfection with which he invested Mechanical philosophy—the sublime Geometry by which he detected and unfolded to a reverential world the means by which God regulates the motions of the universe, would have been lost for ever to humanity. Never should we have witnessed him, with the measuring rod of the Apocalyptic angel, calculating the distance from star to star, or imitating Almightyness by weighing the planets in a balance. We should have been deprived of the numerous adaptations of Chemistry to those arts by which our comforts are increased, and our health preserved or restored. The marvellous powers of Steam, by which the humblest child of Adam is made ‘strong as a host of armed deities’—by which bodily labour is lessened, and the mind left free for lofty meditation—by which space and distance have been almost annihilated—by which we can seek the shores of the Western World, and return again to our own loved land, as Dr. Bowring felicitously expressed it, ‘beneath the light of the same moon,’—would have been unknown or unrevealed. Such would have been the lamentable results, had a barrier and a ban been opposed to the progress of Scientific inquiry. And have not similar results ensued,—do not similar results still ensue,—from the mountainous obstacles cast in the path of the mind’s progress to Theological truth? If to be confined to the physical acquisitions of those who lived two centuries ago, would have been baneful as has been represented, must not a limitation to the finite amount of their religious attainments be similarly prejudicial to improvement, verity, and happiness? I am not one of those who imagine that the depths of the Gospel have been yet fathomed. I prefer believing with one of the ‘pilgrim Fathers,’ that ‘God has yet more light to break forth from his Word’—that a time will never arrive in the intellectual and spiritual progression of our race, when Christianity will cease to afford to the inquirer, new, and startling, and exhilarating

views of God's nature and character, of man's duty and destiny."

We are sorry to announce, that since this discourse was published, the Society at whose request it was preached, has been broken up. "The Edinburgh Young Men's Association for the Promotion of Religious Liberty" was an association open to the professors of all religious denominations. Unlike the usual associations in Scotland for the promotion of religious liberty, there was no test, no assumption of "evangelical" opinions, inserted in its rules. Many Unitarians and Catholics consequently joined it. At the election of office-bearers Unitarians were chosen in conjunction with Trinitarians. Bishop Gillies the Catholic, and Mr. Maclellan the Unitarian minister, with four Calvinistic clergymen, were elected to honorary situations. Dr. John Ritchie delivered a sermon before the Association, which he afterwards published; Mr. Maclellan did the same. The Rev. P. Brewster of Paisley, and Mr. Harris, were invited: immediately the so-called "orthodox" portion of the Association manifested alarm. Some resigned membership and office; others addressed their reasons of protest why as Trinitarians they could not sanction these proceedings. A meeting was called, at which, after a warm discussion (in which it was unanswerably proved that the religious liberty such individuals wanted, was liberty only for persons professing their peculiar faith, but proscription to all dissidents), a motion for dissolving the Association was carried by a very small majority. Truly such people are ignorant of the first principles of Christian freedom. Religious liberty with them is only an empty name, a mockery, and a lie. Such "Voluntaryism" is only tyranny over conscience, in another guise.

The following advertisement speedily made its appearance:—

"The Edinburgh Association for Promoting Voluntary Church Principles, request attention to the following statement, intended to disabuse the public mind of an impression which, there is reason to apprehend, prevails in some quarters, and which has arisen out of confounding them with a society now defunct, which called itself the Young Men's Association for Promoting Religious Liberty.

"The Edinburgh Association deem it proper to intimate,

that they have ever been a totally different Society from the above, although the latter, at its commencement, assumed, in part at least, the name which the Edinburgh Association originally bore; and that in all their movements the Edinburgh Association have sought and accepted the co-operation of Evangelical Dissenters only.

“The sermon, delivered by the Rev. Mr. Maclellan, in the Unitarian Chapel in this City, in behalf of Religious Liberty, was preached by desire of the other Society, which has since broken up.

“JAMES ROBERTSON, President.
“J. WALES, Secretary.

“6th Feb. 1839.”

It was answered in the two succeeding rejoinders:—

“RELIGIOUS LIBERTY.—The Rev. Robert E. B. Maclellan presents his kind regards to Messrs. Robertson and Wales, the President and Secretary of the ‘Evangelical’ Association for Promoting Voluntary Church Principles. Mr. M. would have felt unhappy to imagine, that, during his short residence in Edinburgh, he had been so unfortunate, either by word or deed, as to lead his fellow-citizens to suppose he was even remotely connected with a society linked together by a human uninspired test, and seeking enfranchisement solely for its own little party. He therefore expresses his warmest gratitude to Messrs. R. and W. for the kindness and compliment they have conferred upon him, by assuring the friends of genuine and universal Religious Freedom, that he has little community of feeling with the exclusive and sectarian Association in which they are office-bearers.

“Edinburgh, 9th Feb. 1839.”

“*To the President and Members of the Edinburgh Association for Promoting Voluntary Church Principles.*

“GENTLEMEN,—Your Advertisement in the *Scotsman*, of the 9th instant, announcing that, in all your movements, you had ‘sought and accepted the co-operation of Evangelical Dissenters only,’ appears unnecessary for its ostensible purpose, ‘to disabuse the public mind of an impression’ that your Association had been based on the broad principles of Religious Liberty, as it is difficult to conceive of any ‘quarters’ in which such an impression could have prevailed. At the first establishment of your Association, you were at sufficient pains to guard against any such erroneous ideas gaining currency with the public, by passing an act of special exclusion from your Society, of all who were not in possession of what, in your opinion, constituted ‘*Saving Faith*,’ however heartily they might have been able to concur with

you in the avowed object for which you were associated. You are clearly entitled, however, to make the narrowness of your foundation as distinctly and as widely known as possible; and I should certainly not have been your correspondent had you merely disclaimed having 'sought' the co-operation of others than Evangelical Dissenters; but when you further say, that you had 'accepted' only such co-operation, it may be inferred that the aid of those whom you would style non-Evangelical Dissenters had been offered and refused. Now, as a member of this latter class, I am anxious 'to disabuse the public mind' of any such impression. In so far as the Unitarian body is concerned, this has not only not been the case, but is not very likely soon to occur; the great majority of that communion, although in principle hostile to a Church Establishment, yet regarding it, in the present low state of social morality and enlightenment, as a very salutary check on that mass of ignorance and bigotry which the ascendancy of, I will not say Voluntaryism, but 'the *Voluntaries*' would let loose on Society; an ignorance which cannot see that the exclusion of any class of religionists from co-operation in a common cause, is inconsistent with the *principles* of Voluntaryism; or a bigotry which, seeing the inconsistency, adheres to the injustice.

"I am, Gentlemen,

"Your very obedient Servant,

"A UNITARIAN.

"Edinburgh, 11th Feb. 1839."

MONTHLY RECORD.

APRIL 1, 1839.

Correction of error in the February No. of the Pioneer.

—The statement which appeared in this Magazine for February, p. 85, of the violation of a contract by the Rev. A. Browning, of Tillicoultry, and his agent, in not allowing the Hall to be occupied for Unitarian preaching, was unfounded. The Hall was engaged by an individual, who had previously hired it for other purposes, and who did not state the object for which he needed it on the occasion referred to. It was not, therefore, engaged for Unitarian preaching; and in refusing it for that purpose, when the nature of the meeting was ascertained, there was no violation of contract. We have great pleasure in making this correction, as we should be sorry to blame any one unjustly.

MONDAY evening, March 4, Mr. Harris preached in the Guild-Hall, Stirling, to a crowded congregation, and an-

nounced the formation of a Unitarian Library, books from which, any individual who wished it, might procure the perusal.—Thursday evening, March 7, Mr. Harris preached at the Woollen Mills, Dumblane, to as large an audience as the place would contain. It was announced here, also, that those who desired to read Unitarian publications, might have them on application. Great efforts have been made in these places to frighten the people from hearing Unitarian preaching; but these efforts have only the more excited public curiosity. Mr. Harris gave notice, that the Rev. R. E. B. Maclellan of Edinburgh, would preach in those places, at their next meeting in June.

CAPITAL PUNISHMENTS.—Tuesday and Wednesday evenings, March 5 and 6, Mr. Harris gave lectures on this great question, in the large hall, Tillicoultry. The hall was crowded. Cordial thanks, on the motion of the Rev. A. Browning, were given by the meeting to Mr. Harris.

AFTER the second service on Sunday, March 10, a regularly convened meeting of the Christian Unitarian Congregation assembling in St. Mark's Chapel, Edinburgh, was held, to petition Her Majesty, for a commutation of the sentence of Arthur Woods of Dundee, condemned to death at the last Justiciary circuit. Mr. James M'Donald having been called to the chair, the Rev. R. E. B. Maclellan introduced the question, and proposed the following Petition. It having been seconded, a short discussion arose as to whether this was a subject fit for consideration by the members in a congregational capacity, which terminated in a unanimous affirmative. It was then inquired, whether the congregation determined to pronounce a decided opinion on the general question of Capital Punishments, or merely to seek a commutation of sentence in the particular case of Woods? The chairman put the general question, when the entire worshipping society, gave it as their deliberate opinion, that Death Punishments for crime are useless, unjust, and barbarous. The Petition was then unanimously adopted, and ordered to be signed by the Chairman of the Meeting, and the Minister of the Congregation, in the name, and by the authority of those regularly assembling for Christian worship in St. Mark's Chapel. After resolutions to the effect that the Petition be printed in such of the Edinburgh papers as have shown themselves favourable to the objects of the Petitioners, and that thanks be presented to Mr. M'Donald for his kindness in presiding, and his zealous concurrence in the sentiments of his brother Unitarians in this matter, the meeting separated, deeply recognising the beauty and truthfulness of their

Master's declaration, that "it is lawful to do good on the Sabbath-day." The Petition was transmitted the same evening to Lord John Russell, for presentation to the Queen.

"To the Queen's Most Excellent Majesty,—The Petition of the Congregation of St. Mark's Chapel, Edinburgh,

"Humbly Sheweth,—That, in visiting with the pains and penalties of the Law, criminals who have disturbed the peace, or otherwise diminished the happiness of Society, two great objects should ever be retained in view by an enlightened and parental Government,—the deterring of others from the commission of similar wickedness, and the reformation of the transgressor.

"That death punishments for crime have proved utterly inefficient for the accomplishment of the first of these objects, engendering rather sympathy for the sinner than detestation of the sin, and leading rather to imitation of the spirit of the criminal than avoidance of his crime; and it has, moreover, been substantiated on the most satisfactory testimony, that violations of the law are committed at the very foot of the gallows; that conspiracies against property and life have been formed even over the body of the strangled felon; and that of 167 malefactors under sentence of death, who were interrogated by the Rev. T. Roberts, all except three had witnessed public executions.

"That while it seems opposed alike to benevolence and justice to inflict pain on a rational being for any purpose save for his moral improvement; and while to entail any portion of suffering, which is not intended and calculated ultimately to benefit the sufferer, seems of the very essence of malevolence; Capital Punishments not only do not seek the reformation of the offender, but prevent the very possibility of that reformation—hurrying him into the presence of the God he has insulted, 'with all his imperfections on his head.'

"That thus failing to accomplish the only two legitimate purposes of all penal inflictions—being opposed to the express command of Deity, 'Thou shalt not kill'—at variance with the religion and character of that Messiah who came 'not to destroy men's lives, but to save them,' and who was himself a victim of the system we reprobate—and hostile to the declarations of that God who has said, 'I will have mercy and not sacrifice,' and even sworn, as with an oath, that he 'hath no pleasure in the death of the wicked;' your Petitioners are of opinion that Capital Punishments should be abolished in every wise, benevolent, and Christian community.

"That these principles and opinions filling them with an unusual detestation of the awful sin of murder, your Peti-

tioners would not attempt to palliate the crime of Arthur Woods of Dundee, who has been lately condemned to death by the High Court of Justiciary for slaying his son; yet they deeply feel that the greater a man's crimes may be in number, and the darker in the complexion of their guilt, the more necessary it is for his soul's welfare, that (while restrained from again injuring society) he should be preserved in existence and supplied abundantly with all the means of intellectual, moral, and spiritual improvement; if haply he may be at length prepared for the transition from time to eternity.

"May it therefore please your Majesty to exercise the most glorious prerogative which pertains to your Crown and dignity, by extending to Arthur Woods your royal clemency; and commuting his sentence to such other punishment as to your Majesty may seem fit, and your Petitioners, as in duty bound, will pray.

The following Petition was sent from Glasgow:—

"To the Queen's Most Excellent Majesty,—The Petition of the Undersigned Members of the Congregation of Christian Unitarians, Glasgow,

"Humbly Sheweth,—That your Petitioners, holding the sacredness and inviolability of human life, and that as God alone can impart the blessing of existence, He alone has the right to resume his gift, view the infliction of Death Punishments for crime, as a violation of his sole prerogative, and a defiance of his holy law, 'Thou shalt not kill.'

"That the past experience of our country, has proved that Death Punishments are totally unavailing for the repression of the crimes against which they have been denounced; and that the growing conviction of this fact, has led to the repeal of many of the sanguinary statutes, which at former periods constituted portions of the law of Great Britain.

"That the more flagitious the crime, the more necessary is it that the criminal should be allowed time for repentance, and that every wise, benevolent, and Christian means should be adopted to induce contrition, reformation, and virtue.

"That, actuated by these principles, your Petitioners, as the disciples of the Lord and Saviour Jesus Christ, 'who gave himself a ransom for all,' pray your Majesty to spare the life of Arthur Woods of Dundee, now under sentence of death for murder, and to commute that sentence into some other punishment, which will more effectually secure the ends of justice, society, and Christianity, the turning of sinners to righteousness, and the advancement of the well-being of individuals and the community.—And your Petitioners will ever pray."

We rejoice that this great question is still kept before the

public view. It needs to be. March 11, a young man of twenty-two years of age, was executed at Hertford, for robbery and murder, being the *third individual* hanged for the commission of *the same crime!* On what principle of law or justice, the lives of three people are to be sacrificed for depriving one person of existence, we cannot conceive. In this instance, as in many others, no moral effect appears to have been produced, even on the nearest relations of the criminal. The mother parted with her son without any concern; and the father, an aged man, told him "to die like a man, and go to the gallows with the same firmness with which he bore his trial and sentence." The son replied, "I will, father;" and he kept his word.

TO CORRESPONDENTS.

THANKS to Mr. S. Roberts, of Sheffield, for his pamphlet on Death Punishments. Received with thanks, the Morning Chronicle, Morning Herald, True Scotsman, Aberdeen Herald, Sheffield Iris, Sheffield Mercury, Cork Southern Reporter, Weekly Chronicle, Sun, Dublin Weekly Herald, Liverpool Courier, Edinburgh Evening Courant, Bath Guardian, Maidstone Gazette, Kendal Mercury, and Bath Herald.

The proceedings of the Secession Presbytery of Glasgow, on a Protest and Appeal by Mr. R. Russell, a member of Cambridge-Street Church, against a decision of the Session, that he should be censured and admonished for having on several occasions, and particularly on the evening of a Communion Sabbath, left his own church, and worshipped in the Rev. G. Harris's Unitarian Chapel,—will be given in our Number for May. The Presbytery unanimously confirmed the sentence of the Session, and appointed a Committee of clerical and lay members to *deal* with Mr. Russell, who, however, appealed to the Synod. There were some strange exhibitions at this Presbytery—apt and striking illustrations of the truth of Milton's assertion, that "New Presbyter is but Old Priest writ large."

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Vol. XIII.

A YOUNG MAN'S ACCOUNT OF HIS CONVERSION
FROM CALVINISM.

(Concluded from page 153.)

I have thus given a summary account of some of the results of my inquiries. These may appear, at first glance, to be simple, natural, and easily reached. The process however is not instantaneous, or unattended with difficulties. Our religious investigations have this peculiarity, that at every step they are thronged with considerations of momentous and changeless consequence. In philosophy we may digress in our inquiries, diversify our experiments, revolutionise our theories, without the apprehension of affecting seriously the welfare of society, or of giving a new determination to our immortal destiny. In religion it is not so. A consistent religious course is of supreme value to every man, in this life. But in the next—who can measure the tide of consequences that flows on through eternity? We tremble at every thought, decision, act, lest we impart some slight bias to the nicely adjusted sequence of events, by which, in the progress of ages, instead of being elevated to the happiness we desire, we shall become involved in inextricable misery. Every man imagines himself to be safe in the religion of his fathers. He may be safe in the adoption of other views. He *may* hazard his everlasting well-being. He is at least secure where he is. Why, then, should he stake a venture?

You will find among Calvinists, in common with all religionists of a creed, a certain something, which I cannot reduce in description to a word. It is something which incorporates itself with the experience of the individual, and is not exhibited as one of the public, acknowledged points of the sect. It originates somewhat in this way: the preacher declares, in tones of solemn and confident earnestness, that on some particular doctrine, or system of doctrines, that of the Trinity for example, are

rested alone the hopes of the salvation of men. Hence an instinctive and irresistible trust in the doctrine becomes impressed on the mind. It is a trust *in the doctrine*, not a rational resting on the *grounds* of the doctrine. The very words Doctrine of the Trinity, are hallowed in our associations. This trust in the doctrine passes, by an easy transmutation, into a trust in Heaven; and its last office is to afford relief, when unwelcome fears of retribution press upon the thoughts. Of course there springs up in the mind a dread of denying the doctrine, and, I had almost said, a horror of embracing anything opposed to it, which overpowers and silences all rebellious convictions. This peculiar belief, or reliance on the doctrine, is not directly promulgated from the pulpit, nor is it familiarised in conversation. Still it may be discovered as a deep-seated sentiment of the heart, constituting a silent under-current of thought and feeling. This noiseless, unseen influence of the creed begins its action at the first dawning of our intelligent existence. As years advance it weaves its web with an invisible, yet with a skilful, and ever-active hand, till we find ourselves at last hopelessly enmeshed in its toils.

It was often represented, that if Calvinism were not true, in the first place, there was no necessity for a Revelation, and in the second place, what was taught in the Scriptures, was not true. Such statements furnished a fair opening for me, at once, to a general scepticism. But a kind Providence held me back from that abyss of horrors, and I was only permitted to take such a glance down its fearful depths, as that I can the better lend succour to those who may be in that way tempted. Infidelity is so revolting, that if our Philosophy did not make us Christians, our affections would. But that is not our alternative. Philosophy, reason, and the human heart, all conspire in teaching the great truth that Christ came from God. I rejoice to find in Unitarianism the amplest supports against infidel tendencies. The Unitarian possesses one peculiar advantage for this end. While he participates to their full extent in the arguments for Revelation which other denominations confide in, to him alone belongs, in its amplitude and power, that argument which is derived from the adaptation of Christianity to the soul of

man. This delightful view has recently been elucidated, in a manner at once scriptural, philosophical, and exceedingly gratifying, by one or two writers of our denomination. Calvinism, you know, teaches that men hate Christ and God; that there is a natural and irreconcilable variance between the soul of man and Christianity, and a Christ-like religion. It teaches, that there is everything in Christianity to repel the human heart; and that men would never embrace it except as they are coerced by fears of final perdition, or by an omnipotent influence.

How do I know that Christ's mission was divine, I said to myself one day as I sat with my Bible before me. I had been reading several treatises on the Evidences. I could not deny that, so far as external proof was in point, they approximated to a clear demonstration. Yet my mind was not at rest. Men hate God,—I reasoned. Christ is from God. Therefore the first internal evidence of the divinity of his mission, will be the out-bursting of hatred from the universal heart of man. If men hate, it is divine; if they love, it is not divine. But again, that alone is accredited among men as in the highest sense the True, the Holy, the Divine, which in some way corresponds with the highest approbation of the human heart. Therefore, it is impossible for God to make a revelation of himself which shall gain credence in the world, without first changing the essential nature of the whole human race. This change has not transpired. Therefore there has been no revelation, &c. &c. These, you say, are refined absurdities, and trifling difficulties. Yet they are real difficulties, of the first magnitude, to those who are driven to the metaphysics of the case. And as a Calvinist, I was perpetually involved in metaphysical subtilties.

I turned to the Sermon on the Mount. According to the received doctrine, this discourse is fitted to excite the enmity of all mankind. On the broad face of it must be stamped incongruity, unfitness, inadaptation. There is no element in the heart of man which corresponds with its heavenly precepts. It is not what men need or desire, for this world or the next; for man cannot be happy with what he hates. Of course, a heaven administered in the spirit of those instructions, would be miserable as hell to him. His intellect could not discern their truth

and beauty, for that alone, to us, is true and beautiful which in some way accords with the susceptibilities of our being. He cannot appreciate their loveliness, for his inmost soul abhors the supernal excellence of such teachings. Has God, I asked, made a revelation of himself that shall only inflame the animosities of men which it cannot subdue, and aggravate the calamities of mortal existence which it cannot relieve? I might have persisted in these perplexing abstractions, I cannot say how long, when my thoughts were diverted by the entrance of a little girl, who came tripping in with the freedom and glee of youth. She was in the incipient developement of her primitive being.

She had not experienced, so far as I knew, a change from what was her original nature. I called her attention, and read to her the verse, "Blessed are the pure in heart," &c., and asked her if she thought it was good in God to bless only those who had pure hearts. "Oh," said she, "I wish my heart to be always pure." Then she added, with a look between a smile and a thought, such as you sometimes see pass over the face of a child, "I should not be happy in heaven with God, if I had a wicked heart." All the world may not perceive the bearings of this slight occurrence. You will understand me when I say, it was a hint, a blessed hint, to better things.

Men universally do admire this sermon of our Lord's. They pronounce it just, beautiful, divine. Yes, there are susceptibilities to heavenly beauty, and heavenly truth, in the human heart. This has lain at the foundation of the belief in the divinity of Christ's religion, in all ages of the Church. It actuated the primitive disciples, the ecclesiastical fathers, and the multitudes of the good, down to our times. With the external evidences of miracles, and the inward "witness of the spirit," how can we doubt? Christianity is a moral demonstration. I did not so understand it once. Many are not favoured with that convincing aspect of the subject now. They are driven to feel, that if they reject their creed, they must part with Christianity. They hesitate, as well they may, in respect to that other alternative. They linger about that land of darkness and spectres, of fearful portents

and gloom. Would that the light of our better doctrine might pour its illuminations upon their pathway, and guide them to truth, hope, happiness, and heaven.

The most serious difficulty that embarrasses the inquirer, is *the dread of Unitarianism which pervades all classes of the community*. This prevails alike in the city and the country, with the clergy and the laity, with the learned and unlearned. It is strengthened and perpetuated by discourses from the pulpit, by lectures in the private meeting, by circulars from ecclesiastical assemblies, by books and tracts, by conversation,—in every way. This is the parent and source of most of the impediments that obstruct our investigations, and every difficulty is aggravated by its influence. The prominent charges that lie against Unitarianism, may be reduced to two—its religious indifference, and its tendency to infidelity. I will not now delay to consider the merit of these charges. It answers my present purpose to state that they are circulated with assurance. Unitarianism is a terrible system! If it makes professions of Christianity, that is Deism in disguise! If it deny some favourite dogmas, that is open infidelity! If a Unitarian clergyman be very exemplary, he is too good for his people! I have often talked with my worthy Calvinistic friends, relative to the tenets in question. If they did not succeed in confirming me in the belief that the five points and Christ's doctrines are synonymous, still they would conclude with the earnest asseveration, that, whatever may be true in regard to this subject, Unitarianism cannot be true, it is such a *dangerous thing*. Thus, in our inquiries, are we incessantly haunted with the idea of that dangerous thing. We mistrust our maturest judgments, we doubt our clearest convictions. We become timid and tremulous. Even the images of truth are shadowed forth to our disturbed fancies, as the spectres of error. When our views receive all the confirmation, which the most rigorous scepticism can demand, then some indefinable, obstinate doubt uniting with this secret, ineradicable dread, casts a gloom over that felicity which the accession of new and important truths is adapted to occasion.

This fear of Unitarianism prevents hosts of young men from examining its claims with impartiality. They do

indeed give it some attention, not however to discover if it be true, but to detect the errors which it conceals. No one investigates it with the expectation, or even with the remote contingency in his thoughts, of being persuaded by its evidences. It is that dangerous thing, so inimical to virtue, so hazardous to Christianity!

This dread, when it exists in the minds of our personal friends, operates with a peculiar efficiency. How many a one is dissuaded from the obnoxious heresy, by the entreaties of a father, the solicitude of a mother, or by the anxieties of a valued friend. We can never feel, in the abstract, that we had better adhere to error for the sake of our friends; yet a regard to them may tempt us to resolve that we will not be *Unitarians*, at all events. In this dependent world, we become obligated to our friends. Those whose kind offices and attentions have been multiplied upon us, in all the years and circumstances of our life, possess a paramount claim on our deference and respect even in matters of opinion. It is a practical question of no small interest, how far a man should be guided by his friends in the regulation of his conduct, and in the exhibition of his principles.

We dislike to part with our early prejudices. We cling to them with a tenacity which defies separation, and with a fondness which refuses relinquishment. Our belief itself is not all intellectual; it becomes a prejudice, and sinks with its deepest ramifications into the warm sympathies of the heart. I revere the prejudices of men, nor could I ever be willing to wage war with them. If they sometimes bar the progress from error, they also furnish the firmest support of truth. What is that truth worth which does not enlist the unrestrained favour of our hearts! Yet prejudices are dangerous. Their sway is despotic, and their influence magician-like. They render an old error effulgent with truth, and invest a new truth with the deformities of error. At such moments the spirit struggles bitterly, and almost yields in despair, before it accomplishes its release from the feelings and associations, which have constituted the earlier, and therefore the better, part of its existence.

Another difficulty arises from the flexibility of the creed. You wonder if the creed can ever possess this

quality. There is a sense in which it betrays a spirit of compliance, or in other words, admits a latitude of interpretation. The creed consists of two parts, the philosophy, and the letter. While the latter is fixed, the first is variable. Suppose you present your theological perplexities to some friend, a sage divine, for solution. He will satisfactorily exhibit to you, that your difficulty is entirely confined to your philosophy, or mode of explaining the creed; and he will dexterously forestall your farther inquiries, by representing that that is a point on which discrepancies of opinion are permitted and indulged, even amongst the orthodox. An ingenious friend once extended the philosophy of the creed to such dimensions, as that it well nigh covered Unitarianism. I could but smile, while at the same time I more painfully realised the embarrassments of my situation. The doctrine of the Trinity, and of original sin, may be philosophised into things so harmless as not to annoy the most captious opposer. It is of a little interest to note, in passing, the process by which these and similar doctrines may disappear from the religious world. They will pass from their letter to their philosophy, which is, indeed, to a large extent their present stage. Here they will linger awhile, like lights and shadows of the sky, to please, instruct, alarm, to afford a theme for dispute and speculation; and then they will vanish into thin air, and be seen no more.

Unitarianism is ruinous to the soul!—this is the prevailing impression. That an ignorant Unitarian may go to heaven, is allowed. But the case of the intelligent heretic, is at least uncertain. Of course, the fear of retribution disturbs your equanimity, represses your mental freedom, and confounds the force of evidence,—in respect to Unitarianism peculiarly; for reasons which you will gather from what I have written above, it is in the last degree difficult to dispossess the mind of considerations of future consequences, and to approach unbiassed the naked question, What is truth? Indeed, if we can once dispose of the question of the future, the gist of the difficulty is passed; for in that act we decide that the doctrines of Calvinism are not *essential* to salvation. It is curious and lamentable that we are obliged to make the

question of consequence antecede the question of truth. Yet such is our necessity. I say *our*;—I am speaking in some degree of myself personally. Yet I am very well assured that my representation will apply to a large number of individuals.

You will meet, in countless instances, with an argument or sophism of this description; It is better to believe too much than to believe too little. I am at least safe in Calvinism. Unitarianism may prove a hazardous system. This sort of reasoning, which is degrading to an independent mind, and unbecoming a Christian, which is properly fitting the dark ages of Papal superstitions, operates with thousands, as a fatal drug to overpower them with a lethargic indifference, and to prevent for ever all freedom of religious inquiry.

It is pleasant, after the fatigues and harassments of research and controversy are passed, to find one's self emerged into the clear day-light of truth. While there are some things in the practical developements of Unitarianism, which occasion regret, still I discover much, very much, that offers an abundant and an increasing satisfaction. The "infidelity of Unitarianism," may indeed subserve the end of those who would intimidate the young inquirer, but an unprejudiced acquaintance with the proscribed sect, will at once relieve him of this anxiety. Each denomination of Christians, it may be remarked, disbelieves, or is infidel to, the peculiar points that distinguish its neighbour. The Unitarian rejects the doctrine of the Trinity and of Original Sin, and, to that extent, is infidel, not to the Bible, but to the leading articles of Calvinism. *He believes in whatever is essential to the perfection of the Christian character.* Whatever truth in the Bible, or out of the Bible, contributes to this heavenly consummation, receives the warmest welcomes of his heart. All truth is divine, is a maxim both for his preaching and his practice. Unitarianism is true to human nature. Christianity and human nature harmonise. This great and unchangeable law will for ever prevent any relapse into Infidelity.

The charge of indifference, so often preferred against Unitarians, may have some ground in truth, but it has more in appearance. In the first place, I discover that

they cherish stronger religious emotions than they care to exhibit; being restrained by the excessive, and, as some would say, fanatical manifestations of feeling on the part of the Christian denominations by whom they are surrounded. In the second place, the severe and protracted controversy, through which they have been struggling, has divided their attention between the mere intellectual subjects of discussion, and the more serious demands of the heart and life. This deficiency they lament, while at the same time there is unequivocally indicated a purpose to cultivate, with renewed assiduity, that spirituality and devotedness which shall assimilate them more to their Divine Master. How is it possible, I would inquire, considering the subject in an abstract light, that any class of Christians, who believe in the doctrines of holiness and accountability, should remain, for a series of years, without a decided and vigorous religious character? If we would but acquaint ourselves with the fundamental principles of humanity, we should be prepared *beforehand*, to find Unitarians yielding their hearts to those influences which are so powerfully impressed by our common Christianity.

Need I express to you, that in the circles of Unitarianism I meet with multitudes of warm-hearted, zealous Christians, when the fact might be known and acknowledged in our whole community, but for that infatuation which blinds men to the excellences of those against whom their prejudices are arrayed. In many with whom I am daily associated, in others whose "good report" is silently spreading, there are exhibited a spirit of devotedness, of self-sacrifice, of untiring zeal, and of humility, a love of truth and of holiness, a dread of sin, an aspiration and earnest endeavour for entire conformity to the divine will, and an ardent desire to advance the welfare of their fellow-men, which truly it is delightful to observe anywhere, which I have often witnessed among the various denominations of Christians; yet which, when exhibited here, become a triumphant vindication from the charges of indifference, which are heaped without measure upon Unitarians, and afford abundant assurance that with them also rests the spirit of our Master; and that, however disowned they may be on earth, they will participate His rewards in the day of account. Unitarianism has not

reached perfection. How far it ranges below that ultimate standard, you know better than I do. It is its earnest of good things to come, that encourages our hopes, and awakens our sympathies.

There is one thing which engages my attention much; it is the *naturalness* of the religion of Evangelical Unitarians. Religion with them does not appear, as we sometimes witness, an exotic transplanted to an uncongenial soil, to be cultivated by artificial appliances; but as something which has sprung up in the native mould of the heart. It is warm, free, constant. It is not active for a time, and then chilled by the intervention of worldliness. It is not assumed for a Sabbath, a meeting, or an accidental emergency; but interests itself in the various circumstances of life, and expresses itself on every fitting occasion. It mingles with the recollections of childhood, and with the scenes of youth. God has ever been to it a Father, the Holy Spirit a Sanctifier, and Christ a Saviour.

Evangelical Unitarianism does justice to human nature. This is its peculiar excellence. Systems of faith, and Creeds of the Schools, have trodden our nature under foot, and reduced it to a condition at once infamously base, and despairingly hopeless. Christ did not come to create a new race of beings on the earth; but to develope, bring out, elevate, and re-establish the existing race in its original purity. Unitarianism recognises in all men the priceless "pearl" of the "kingdom;" and it would raise them up into the full light of truth, and the rich joys of holiness. It is teaching the great doctrines of humanity, which shall subvert and utterly demolish, throughout the world, every system of oppression and degradation, religious, moral, and political. It is teaching the sublime and godlike lesson of the worth of the universal human heart. Unitarianism has been called a soulless system. It is the only faith which gives a soul to man, a soul worth the possession. How worse than worthless is my soul, if, in the very necessities or certainties of its being, it must hate God and all excellence?

Evangelical Unitarianism realises and appropriates the teachings of nature. From the manner of treating this subject, on the part of many Calvinists, I should infer

that the heavens did not show the glory of God, or the earth exhibit his handiwork. They affect to smile at the emotions raised by the influences of nature, treating them as mere fancies, natural sensibilities, temporary exhilarations, allowing them to partake not at all in the genuine religious feeling. I have learned that Nature is but another volume of Revelation, and that all its influences are sacred.

Evangelical Unitarianism derives support and illustration from every discovery in science. I will not allude to the Unity of God, since that is claimed as common ground. Its great doctrine, that the human soul, which is the chief work of God, is made for the highest aspirations and the holiest ends, is sustained by the clearest, and most diversified analogies of nature. The science of the stars and the earth, of things organic and inorganic, of mind and matter, conspire in teaching this one lesson, that God has adapted all his works to the supreme good; and that as the budding flower advances to the perfection of its beauty and expansion in the light of the sun, so the intellect of man reaches its full developement under the influences of Truth; and his heart, in the exercises of Love;—Truth as it is in the Highest and Holiest, Love of the Highest and Holiest. What a weight falls from the oppressed spirit that moment, when we learn that this beautiful world does not lie under a sentence of perpetual wrath, and that our cherished hearts are not cursed with an inevitable depravity and a universal hate.

Evangelical Unitarianism recognises the elements of universal human perfection. In the eye of an exclusive faith, the elect may hope to arise in the image of God; but the mass of men can only await the degradation to which their proper natures subject them. Liberal Christianity furnishes ample provision for all men to enter upon a course of spiritual developement and acquisition, with the unqualified assurance, that, aided by the blessings of the Spirit, they may attain to the stature of perfect men in Christ Jesus.

Evangelical Unitarianism, disowning creeds, divisional names, and exclusive rights, constitutes *character* the test of the Christian. This, I believe, is in imitation of Christ, and like the administrations of the future world.

It leaves the soul of man free to its legitimate exercise. Never restraining the mind within the narrow and shadowy confines of a creed, it summons it ever to a bold investigation, unfolds it to holy influences that flow out from universal being, and bids it, in upward progression, seek, appropriate, and transfuse itself with those illuminations which emanate perpetually from the great Fountain of Light. Oh to be free, to feel the shackles of dogmatic prescription fall off from the tired spirit, to breathe the pure air of Heaven's truth, is a measure of felicity which the stranger intermeddleth not with.

It indicates the true malignity of sin. If men are born depraved, it can neither excite our wonder nor demand our condemnation if they do sin, and that without cessation and without remorse. But if, coming into being with natures fitted for the excellence of God, they disregard their high destiny, and voluntarily rush upon wickedness, the heinousness of the sin can only be compared with that of the angels who "kept not their first estate."

Evangelical Unitarianism exhibits itself to me as the last hope of Christianity in the world. An *exclusive* faith, in the nature of the case, can never become *universally* prevalent. Whether all shall be called Unitarians, is a trifling point. Names are nothing. The character, the spirit are everything. The labours of Unitarians have already disseminated an influence, which is liberalising creeds, enlarging the boundaries of sect, and is bringing the holy of all denominations to recognise in each other the image of God, and to fasten upon the simple yet all-embracing principle of character, in contradistinction to mere belief, as the touchstone of genuine Christian excellence.

It furnishes the only feasible plan for the union of all denominations. Men will always differ in respect to articles of faith, but in the estimation of character there is ground for ultimate harmony.

I have thus sketched for you some points in my religious thinking and experience. It is not surprising that I should cherish a degree of attachment for that system of faith, or rather I would say, for that interpretation of Christianity, which embodies so much of the spirit of our Master, and seems so eminently fitted to redeem and bless

mankind. It is said, that Unitarianism is a religion for cultivated minds alone. This is not true. The degraded thrall, wedded to toil, immersed in ignorance, by man oppressed, and by man forsaken, looking on its teachings, rises up a living, breathing image of his God. It is alleged, that while it elevates man, it derogates from the character of God. Is not the infinite God manifested to us in his supreme attributes by the greatness of his works? Would God be less if men were Gabriels? It is said that it makes men proud. Issuing from nothing, a worm of the dust, invested by God with immortality, whose assimilation to the Infinite, that end of your being, can alone be attained by humility before him, can you be proud? It is said, that it trusts to good works for salvation. I never have met with a Unitarian who acknowledged any other Saviour but Christ. If by *good works* is meant right action from right motives, that is the conceded essence of all religion. Whosoever does thus, and feels thus, possesses the life of God in his soul, and manifests the works of God in his actions. He is saved from sin, which is the salvation of the Gospel. He sins no more, which is the regeneration of the Gospel. He is holy, and his heaven is secured. I do not hesitate to pronounce the charge of dependence upon morality, "mere morality," which is reiterated against the Christians of our name, to be unfounded and untrue, in all its length and breadth. I am sure, when Christians come to know each other better, they will love each other more. Could they but love each other more, then they would know each other better.

I would indulge no unkindness of feeling, and no habit of neglect, towards the large body of Christians with whom, from my childhood, Providence has assigned my lot. With them dwell many religious associations, which I enumerate among the most cherished of my life. Many of the worthiest Christians with which the world is blessed, those whom I shall ever delight to hail as brethren, are within the pale of the Calvinistic churches. The substantial excellence of their character would have influenced me to remain with them, but the severity of their creed obliged me to depart.

Unitarian Christianity has a great work to accomplish,

first, in the radical establishment, in its own heart, of its own principles; secondly, in the extension of its elevated doctrines, and benign spirit, among the nations of men. Truth may not be covered with a bushel. It must be disseminated. This is the law of moral beings. Who will hazard its penalties? Truth was made for the world. Let it have feet that it may run, tongues that it may speak, books that it may be read. A weight of responsibility presses upon evangelical Christians, which, unless discharged to the last article of its demand, like the stone rejected by the builders, may fall upon and grind them to powder. Like the primitive disciples, many Unitarians seem to be tarrying at Jerusalem. While there, may they receive the baptism of the Holy Ghost! When they disperse, may it be to proclaim the Gospel of Christ to the world, with a meekness that shall disarm opposition, yet with a courage that shall confront every danger, and with a perseverance that shall not relax, till Christian liberty, light, and love, are brought to triumph with a universal sway.



LIVERPOOL UNITARIAN CONTROVERSY.

IN the *Christian Pioneer* for March, p. 96-122, we inserted the Correspondence which had taken place, up to that time, between some of the Clergy of the Established Church, and the Unitarian Ministers, as also the Syllabus of the Course of Lectures to be delivered by the respective parties, in Christ Church and Paradise-street Chapel. Most of these lectures have now been preached, and published. Crowds, we learn, attended their delivery,—as many as three thousand persons being present at Christ Church. Our readers will remember, that three of the Trinitarian clergy, Messrs. Byrth, Ould, and M'Neile, at length consented, in the following words, to the invitation of the Unitarian Ministers to discuss, in some *joint publication*, the great questions at issue:—“We, the undersigned, on our own responsibility, *accept your terms* of discussing the momentous question between us, in the form of a correspondence in some public journal or periodical, altogether independent of the Lectures.” We were fully satisfied, from the very first, that that ac-

ceptance would not be carried out into action. It would have given too fair a field to the misrepresented Unitarians. It would have led *Trinitarians to read both sides*, and that is an error to be deprecated and shunned. Our prognostications were correct. After several letters had been exchanged by the contending parties—letters, which on the part of the Trinitarians, only tended to mystify and lead away from the real questions in debate—the Trinitarians withdrew their pledge. Their reasons for so doing, are so succinctly stated in the concluding letter by the Unitarian Ministers, that we think it unnecessary to encumber our pages by the whole correspondence. The following extracts will suffice to convey an accurate idea of the matter:—

To the Revds. H. M'Neile, F. Ould, and T. Byrth.

* * * * * Your letter announces your retirement from the promised controversy. Knowing that in taking this step, you could not put yourselves in the right, it is only natural perhaps that you should resolve to set your opponents in the wrong; and to cover your own retreat, by throwing scorn on their religious character. Theology appears, in this instance, to have borrowed a hint from the "laws of honour;" and, as in the world, "a passage of arms" is sometimes evaded, under the pretence that the antagonist is *too little of a gentleman*; so, in the church, a polemical collision may be declined, because the opponent is *too little of a believer*.

You refuse to fulfil your pledge to the public and ourselves on two grounds:—

Because we do not acknowledge the plenary inspiration of the Scriptures.

Because we think it impossible to infer from miracles, the mental infallibility of the performer.

It is of no use, you say, to argue about divine truth with those who do not believe in "a written and infallibly accurate revelation from God to man." We will concede, for the moment, and under protest, your narrow meaning of the words "inspiration" and "revelation;" and without disturbing your usage of them, we submit that the reasons advanced by you afford not even a plausible pretext for having violated your pledge.

First, as to the plea, that we are put out of the controversy by our unexpected denial of the intellectual infallibility of the sacred writers; and that to argue about the meaning of the Bible is a waste of time, till its verbal inspiration is established; we reply,

1. That it was you yourselves who started this very question of inspiration, for argument between us. In his letter of February 18th, Mr. Ould gives this account of our projected controversy: "We proposed to discuss with you the EVIDENCE of the genuineness, authenticity, and INSPIRATION of the HOLY SCRIPTURES;" he taunts us with reluctance to take up this "greatest of testimonial questions;" with "refusing to come forward boldly, and *debate it fairly before the church.*" We *have* come forward boldly; and this is now the alleged reason why there is to be *no debate at all before the church.* Moreover, at the time when you said "we accept your terms," you regarded us as holding the very opinions which are now made the excuse for a retreat; in your first lecture they are made a chief ground of indictment against us, and pages are crowded with citations from Unitarian writers, expressing those same sentiments, which, when avowed by your own opponents, are to make them unfit to be addressed, and to exempt you from the duty of reply. Of the spirit of this proceeding, observers of honourable mind must judge; they, as well as you, are well aware, that to pronounce men unworthy of attack, is itself an attack of the last degree of bitterness.

2. Your refusal to settle with us the meaning of Scripture, till the plenary inspiration is acknowledged, is in plain contradiction to your own principles. You fix the imputation of *deception* on our statement, that "the process of interpretation may go on, undisturbed by any reference to the theory of verbal inspiration." Yet is this only a repetition of what Mr. Byrth himself says: "In whatever light the Christian Scriptures are regarded, whether as the result of plenary inspiration, as we Trinitarians believe, or as the uninspired productions of the first teachers of Christianity, or even as the forgeries of imposture; *the meaning* of their contents is a *question apart from all others.*"

Dr. Tattershall, in common with all sound divines, makes it the *first step* of Scriptural inquiry, to "examine the contents" of the books, under the guidance of the following principle:—that "any message coming from God must be consistent with the character of the same holy Being, as exhibited in his works," and must have "consistency with itself;" and he justly states, that whether we ought to take the *last step*, of admitting the divine authority of the doctrines, must still be contingent on those doctrines "being themselves wise and holy"—"lessons worthy of God." These principles are violated, unless our investigation into your doctrines is taken in the following order:—

I. Are your doctrines *true to the sense of Scripture?* If *not*, the controversy ends here; if they *are*, then

II. Are they *self-consistent; reconcileable with the teachings of God's works; pure and holy?* If not, the controversy ends *here*; if they are, then

III. Do they come to us clothed with divine authority, and conveyed in the language of plenary inspiration?

Your system, then, must establish its *existence in the Bible* (which is a matter of interpretation), and its *credibility in itself* (which, we presume, there must be *some criterion* to determine), *before* the question of inspiration is capable of being discussed. We deny both these preliminaries; protesting, that we cannot find your system in the Scriptures; and that, if we could, it appears to us so far from "self-consistent," "wise and holy," and "worthy of God," as exceedingly to embarrass the claims to divine authority, of any writings which contain it. It was, then, in implicit obedience to your own rules, that we proposed to let the question of interpretation take the lead; and no less so, that we presume to form a judgment respecting the internal character of doctrines professing to be Scriptural. Permit us to ask how, but by some "light in ourselves," we are to determine whether doctrines are "wise and holy," "self-consistent," and "worthy of God"?

Secondly, you plead that we have forfeited our claim on the fulfilment of your engagement, by a statement of opinion in our second lecture, to this effect; that miracles do not enable us to infer the intellectual infallibility of the performer. This, it seems, is an unexpected heresy, and cancels all promises. You appear to be affected by the Popish tendencies of the age, and to have adopted the notion, that no faith is to be kept with heretics. On this point we remark as follows:—

1st, We are astonished at your assertion, that this idea about miracles deprives us of any "common medium of reason" with you. Did you not "propose to discuss with us" the "evidence of the plenary inspiration of the Holy Scriptures," under the persuasion that we should take the negative side? In such discussion, would you not have argued from the miracles to the inspiration? And how did you suppose that we should reply? You were well aware, that we should *admit* the miracles; and equally well aware, that we should *deny* the plenary inspiration of those that wrought them. It cannot be supposed, that at this point, you would have had no more to say; but you would have proceeded, as many able writers have already done, to seek some "common medium of reason,"—some considerations, that is, having force with both parties, by which you might hope to fasten the disputed connexion between your premises and your conclusion.

2d, We are still more astonished to hear, that this sen-

timent puts us "a step beyond common Deism," "in undisputed possession of the field of infidelity," and even in "separation from our common humanity;" seeing that the opinion has been held by ——— [Bishop Sherlock, John Locke, Dr. Samuel Clarke, Bishop Fleetwood, and the Society of Friends; from whose writings, quotations are then given in proof. After some remarks on this opinion being "advanced and vindicated as a Scriptural sentiment," the letter thus concludes]:—

We repeat, then, that we have started no topic which you did not invite—we have taken up no method of discussion which your own rules did not prescribe—we have advanced no idea for which your own church should be unprepared. You have quitted this controversy without any justification from the unexpected nature of *our sentiments*; and we are persuaded, that you can plead no discourtesy in our proposals respecting the *mechanical arrangements*. On this point, we think it right to state, thus publicly, the overtures which we made to you, through the excellent clergyman who communicated with us as your representative. An objection having been urged by Mr. Ould to discussion through the newspapers, on the ground that they are read by "the ignorant scoffer, the sceptical, the profane," we proposed the following plan:—That for twelve, or any limited number of weeks, a joint weekly pamphlet of thirty-two pages should be published, each party furnishing sixteen pages; that the first number of the series should contain a positive statement, *from each party*, of its fundamental principles in religion—of that which it undertook to assail, and that which it undertook to defend; and that within the limits of this programme, the replies in the subsequent numbers should confine themselves. Thus each party would have chosen its own ground at first; and both would have disappeared from the public view together at last. This proposal was rejected without any reason being assigned, except that there were "too many difficulties in the way;" and though all preliminaries were to be settled "by previous agreement," we were told, that in the following *Courier* we should find a letter addressed to us, which we might answer in whatever way we thought proper. The public, who have watched the proceedings in this matter, will bear witness with our consciences, that we were *not the first* to enter this controversy; that we have *not been the first* to leave it; and that in its progress we have departed from no pledge and been guilty of no evasion.

And now, Gentlemen, accept from us, in conclusion, our solemn protest against the language of unmeasured insult, in which, under the cover of sanctity, the associated clergy-

men, whom you represent, have thought proper to speak of our religion—against the accusations personally addressed to us in the presence of 3000 people, by the lecturers in Christ Church, of “mean subterfuges,” of “sneering,” of “savage grins,” of “damnable blasphemy,” of “the greatest imaginable guilt,” of “doing despite to the Spirit of grace,” of “the most odious of crimes against the Majesty of Heaven,” and, in common with all Unitarians, of forming our belief from “the blindness of graceless hearts,” too bad “to have been touched by any Spirit of God;” and against the visible glee, fierce as Tertullian’s, with which “the faithful” are reminded, that ere long we *must and shall* bow our proud knees, whether we like it or not, to the object of their peculiar worship; so that they are surè of their triumph in heaven, however questionable it may be on earth. You began the controversy by ascribing to us one shade of “infidelity;” you end it by ascribing to us a blacker. Beneath “the lowest deep,” there is, it seems, “a lower still.” We have sat quietly under all this, bearing the rude friction upon everything that is most dear to us, assured, that if anything in heaven or earth be certain, it is this—that no Spirit of God ever spake thus, or thus administered the poison of human passions, falsely labelled as the medicine of a divine love. What is the difference between your religion and ours, that this high tone (than which, to a pure moral taste, nothing surely can be *lower*) should be assumed against us? We believe, no less than you, in an infallible revelation (though, had we the misfortune to doubt it, we might be, in the sight of God, neither worse nor better than yourselves); you, in a revelation of an unintelligible creed to the understanding—we, in a revelation of moral perfection, and the spirit of duty to the heart; you, in a revelation of the metaphysics of Deity—we, in a revelation of the character and providence of the infinite Father; you, in a redemption which saves the few, and leaves with hell the triumph after all—we, in a redemption which shall restore to all, at length, the image and the immortality of God. We *do* reserve, as you suggest, “*a sort of inspiration*” for the founders of Christianity,—“a sort” as much higher than your cold, dogmatical, scientific inspiration, as the intuitions of conscience are higher than the predications of logic, and the free Spirit of God than the petty precision of men. We believe in a spiritual and moral revelation—most awakening, most sanctifying, most holy; which *words*, being the signs of hard and definite ideas, could never express, and which is therefore portrayed in a mind divinely finished for the purpose, acting awhile on earth, and publicly transferred to heaven. All men may see, that such a revelation corresponds well with the medium

which conveys it; but a set of scholastic propositions, like articles and creeds, might as well have been written on the sky; and many a bitter doubt and bitterer controversy might have been spared.

We believe, Gentlemen, that the minds of serious and considerate persons are weary of the aggressions of churches upon the private and secret faith of the individual heart; that they will not long be forced to live on the dry husks of creeds which have lost the kernel of true life, nor accept mere puzzles as divine mysteries. It is at the peril of all religion, that its illimitable truths are embalmed in definite formulas; and the abyss of God confidently measured by thrusting out the foot-rule of ecclesiastical wisdom. The things most holy cannot, without injury, be thus turned from the contemplation of the affections to the small criticism of the intellect; and the acute and polished dividing-knife of dialectics, when applied to cut theology into propositions, is apt to leave scarce a shred of faith.

That all professing ministers of the Gospel may speedily turn from their divisions of belief, to a hearty union of spirit, is the desire and prayer of us, who, in this temper, and in better times, might have been owned as your fellow-labourers,

JAMES MARTINEAU,

JOHN HAMILTON THOM,

HENRY GILES.

March 25th, 1839.

WHAT SHOULD CHRISTIAN UNITARIANS DO?—No. III.

“The fault is not in our *stars*, but in OURSELVES, that we are underlings.”

THE preceding papers have clearly shown, we think, the imperative necessity, the bounden duty, of unceasing exertions for the diffusion of Christian Unitarianism, by plain and practical statements of its genuine principles, vindications of their purity and Scripturality, exposures of the misrepresentations so industriously and almost universally circulated respecting them, the violations of Protestantism and Christianity involved in the treatment of Unitarians by the professors of the common theology, and the anathemas and maledictions launched by Protestant Popery against those who conscientiously adore the Father in spirit and in truth; and by exhibiting proofs and illustrations of the intimate connection of our faith in Christ with purity of morals, improvement in mind, benevolence of spirit and action, reverence of Jesus and devotion to God—with all, in truth, that can elevate

man and honour Deity. The imperative necessity, the bounden duty of this course of conduct, is demonstrated, by the continued prevalence of Trinitarianism and Calvinism, the earnestness with which their mystifications and corruptions are still promulgated—by the hatred and scorn poured out on all who deny their reasonableness and Scriptural foundation—by the breaking up of the ties of family, neighbourhood, and society, which their advocates so often sanction, recommend, and applaud—by the unmeasured obloquy denounced against gainsayers in this world, and the perdition which, it is affirmed, awaits them hereafter; thus destroying the charity which is the end of the commandment, and setting at nought all the courtesies, and grace, and charm of life. The imperative necessity, the bounden duty, of unceasing iteration of the truth as it is in Jesus, is manifested in the woeful ignorance which pervades society of the principles really entertained by Christian Unitarians—the strange and perverted conceptions so current, as to the nature of the maligned “heresy”—the lamentable and besotted superstition induced by that ignorance—the contraction of the glad tidings of gospel liberty into the serfdom of sectarianism, which is another melancholy result of this ignorance of the first principles of Christianity—the abject submission to priests and creeds which follows the abandonment of the hallowed privilege of individual thought, and the desecration of the charity of the Gospel. All these circumstances and considerations, call on Christian Unitarians, with a voice they should gladly obey, to cry aloud, and spare not error in any of its manifestations; and to contend earnestly for the faith once delivered to the saints, by the faithful employment of every means which the almighty and merciful Father, whose name and character constitute their happiness here and their bliss hereafter, has bestowed upon them for individual and social improvement and progression.

“Let those who will, make the *laws* of the nation, give me only the writing of its *ballads*,” was the sentiment of an eminent friend of human freedom; and the spirit of the sentiment is as applicable to religion, as to politics. Allow the pulpits of the land to re-echo weekly the tale of slander and vituperation—let the curse be pronounced

amidst all the solemnities of national and legalised worship—let the press teem with misrepresentation and abuse—let newspapers, provincial and metropolitan, deepen the impression by epithets of scorn and accents of mockery,—allow all this machinery constantly to operate in one direction, and against one system of opinions, and the result must inevitably be, to overwhelm the opinions thus traduced, proscribed, and anathematised. The duty of men thus placed under the ban of the so-called religious world, cannot be mistaken. Such misrepresentation must be exposed, or truth will perish. The curse must be counteracted in the spirit of Jesus, or the Church will be converted into the Inquisition. The defamer must be rebuked, or the charity of the Gospel will become an empty name. Knowledge must be diffused, or ignorance will brood over the land, engendering every iniquity. Truth must be spoken, and preached, and printed, or error will be triumphant. Christian Unitarianism, instead of being shunned and shuddered at as a spectre or hobgoblin, a temptation and device of Satan, must be made as familiar as household words over the length and breadth of the country; must enter with its blessed consolations the cottages of the poor, chasing away ignorance by instruction from heaven, freeing the mind from the enthrallment of bigotry, raising up the fallen, infusing life and light—the light of hope, the life of virtue—into all hearts—animating all to know, and love, and obey their God and Father, in the name and as the disciples of his beloved Son—blending every disciple in a holy fraternity of kind thoughts, and benevolent deeds, and holy aspirations—making of earth a present heaven.

And how shall this amount of good be most effectually and certainly accomplished? Manifold are the means. Amongst these, may be noticed,—

1st, Every individual of every congregation, should be imbued with the principle, that he or she is set for the defence of the Gospel, and bound by gratitude to God, as well as duty to mankind, to diffuse to others the blessings they enjoy. Nothing that concerns the welfare of the particular society or the general cause, should be regarded as indifferent. Whatever tends to advance their respective interests, should be readily adopted, and faith-

fully persevered in. It is too usual to imagine, that these are duties peculiarly belonging to the minister; and through this fatal mistake, congregations languish, and the efforts of ministers are paralysed. It is a mutual obligation upon ministers and people. Uncheered by sympathy and co-operation, the most earnest spirit grows weary, and the strongest arm relaxes in power. United in feeling and in action, labour is diminished, and obstacles disappear. In truth, the individuals composing a congregation, may often do more for the diffusion of their principles than even the most laborious and faithful minister can accomplish. The situation he occupies, precludes the possibility of his engaging frequently in familiar conversation with persons unconnected with his religious communion; and even could he so engage, there would sometimes be a distrust excited of his efforts and intentions, which would not be called forth by similar labours on the part of his congregation. A conversation, a hint, the loan of books, have often done more for the removal of error and the adoption of truth, than a set discourse. The benevolence of the Gospel, manifested in friendly attentions of this nature, will win many.

The peace and joy in believing, experienced by the individual members of a congregation, should induce them to pay strict attention to their habits of thought, and conversation, and action. In these respects also, they should be living epistles, known and read of all men. If they be true to their principles, they will be so. Integrity and holiness of life, have often excited attention to principles, which men, ignorant and prejudiced, cast out as evil. Superior purity of faith should ever induce superior purity of life, or else, of a truth, we are of all men most miserable. The pharisaical sanctimoniousness of others, should never induce in them the folly of doing despite to the outward manifestations of religion; nor the Sabbatical austerity of their neighbours, lead them to neglect the assembling of themselves together for praise, and prayer, and sacred meditation, and instruction. The faithful, unremitted observance of public worship, is a duty peculiarly obligatory on Christian Unitarians. It is a duty they owe to themselves, mankind, their cause, and the Father of all, whom they adore,—to themselves, for human fel-

lowship is cheering amidst obloquy and persecution, and truth comes armed with greater power, when received and cherished in communion with others; to mankind, for thus chiefly can the attention of their fellow-creatures be best arrested to the consideration of principles, essential to improvement and happiness; to their cause, for if its professors shrink from public observation, how shall it spread its blessings? to God, for social worship is a debt to the Father of all the families of the earth—a sign that its purity is valued, and that men are worthy of its benignant privileges.

These principles and feelings animating and guiding a congregation, will induce its members,

2dly, Carefully to attend to its internal organization. It has been said, that many of our societies are merely ropes of sand. In fact, in some there is no organization whatever. The trustees, resident or non-resident, as the case may chance, are alone acquainted with the foundation and property of the society. They wield irresponsible powers. The people are never consulted, know nothing of the resources of congregational income, of what their minister receives, nor how his salary is raised. The endowment is magnified in importance and amount—supposed, as no complaints are made, to be abundantly sufficient for the maintenance of the minister; thus destroying zeal, and deadening interest on the part of the people. The minister may thus be made bitterly to feel his dependence on the caprice of a caste; and the people, never appealed to, and totally ignorant of the affairs of the society, become regardless and indifferent to its welfare. These things ought not to be; and will not for a moment be tolerated, where the individuals composing a religious society have just conceptions of their privileges and duties. Every congregation should elect a chapel committee to conduct its affairs; reporting its proceedings annually; auditing, and making known to all, the income and expenditure; suggesting and carrying out plans for congregational improvement, and co-operation with other congregations for the diffusion of Christian truth. Were such the case, all would feel an interest in the general prosperity; that prosperity would be seen to be indissolubly associated with individual earnestness

and zeal, and the happy result would be progress in every good word and work. It would not then be possible that congregational affairs should lie in abeyance for years, or that individuals should appropriate the property of a society, or that the minister should be the drudge and servant of a junto. The affairs would be administered for each and for all, and individual well-being and well-doing would tend to universal good.

In connection with every congregation a Library should be formed, consisting of the best defences and illustrations of Christian Unitarianism; the evidences and interpretation of the Bible; the history of the Christian church; the biography of the wise and good; the history and phenomena of mind, and of man; proofs and illustrations of the wisdom, power, and benignity of God; human rights, duties, and expectations; periodical publications; and, as the funds allowed, of all works connected with theology and morals. The subscription should in all cases be fixed so as to accommodate every class of society; and efforts should constantly be made to induce readers, and to make additions to the stock.

Schools, likewise (day, where possible—Sunday, at any rate), should invariably be connected with every congregation. A congregation without a school, manifests a disregard of one of the chief duties of disciples of Christ. The Saviour's interest in children, forms one of the most affecting incidents in his eventful life; and neglect of the instruction of those who are to constitute the men and women of the generation which is to succeed us, is a wrong to society which no Christian can deliberately sanction. Such institutions also excite deep interest in the young, and bind together in brotherly regard the members of a Christian church. The young of all classes should be assiduously cared for, and their instruction in the evidences and doctrines of Christianity constitute an integral part of a minister's duty, as it will ever infallibly contribute to his highest and purest delight.

The combined efforts of every congregation should be directed to the masses of the community. "To the poor the Gospel is preached," was one of the proofs the Saviour adduced of the divinity of his religion; and only in so far as a religious denomination directs its labours to

uplift and redeem the multitude from ignorance and vice, and to bless the millions with the freedom and purity of the Gospel, is it worthy of discipleship to Christ. Were it true that Christian Unitarianism is suitable only to persons of refined taste and cultivated intellect, it would constitute its condemnation. Class theology is not a whit better than class morality. It is the glory of Christian Unitarianism, that whilst approving itself as the truth of God to the most enlightened understanding, it is equally acceptable and dear to the humblest intellect, sanctifying the cottage as well as adorning the palace. If there be any congregation into which the poor man enters not, the fact itself is proof of error in the administration of its affairs, or of inefficiency in the pulpit services; a wrong is thereby done to society, as well as to the professed principles, which should be immediately rectified. Aristocracy in religion—the religion of equality, universal liberty, universal salvation—is an utter abomination. To hug one's self with the idea of superior wisdom, and look with contempt on the ignorance we make no effort to enlighten, is to betray a folly as lamentable as it is ridiculous. To think to make a congregation a drawing-room coterie, is to degrade Christianity, which is emphatically the religion of the people, into the pander of the most disgusting of conventionalisms. Not thus will the Gospel ever have free course—not thus will peace on earth and good will to men be produced—not thus will glory to God in the highest ascend from the hearts and lips of regenerated myriads. By a totally different process is man to be emancipated, religion to be honoured, and God to be adored. And this brings out,

3dly, The duty of ministers and people, by lectures, tracts, and missionary labours, spreading the truth they believe and love. Every congregation already formed should consider itself as a missionary station, and every minister should regard himself as a missionary. The people should not merely seek their own gratification by listening to intellectual services on the Sunday; these are pleasant, instructive, desirable, and right, but duty ends not with them. They are surrounded by multitudes who know not, reverence not, love not the God and Father of the Lord Jesus Christ—multitudes steeped in ig-

norance and vice—multitudes imbedded in prejudice and bigotry. How shall they understand, unless some man teach them? How shall they be delivered from iniquity and ignorance, unless they are sought after and reclaimed? How shall charity take the place of bigotry, and candour of prejudice, unless their attention be aroused and inquiry be excited? The usual services of the house of prayer will not be of power in these respects. Extraordinary efforts must be made. The public mind must be awakened, lectures must be given, invitations must be sent forth. These services must be followed up by reading and conversation, by tracts and visitings; the stagnant pool of conformity and uniformity must be troubled, and then the times of refreshing from the Spirit of the Lord will come. Then, again, there may be places in the neighbourhood, or in the district, where favourable openings may be found for sowing the seeds of truth and righteousness. The sower must go forth to sow, and every exertion be given to protect and nourish the seed, which, under the Divine blessing, may thus fructify to the improvement, blessedness, and salvation of those who heretofore had sat in the darkness of error and the shadow of mental and moral death.

Union is strength, and congregations and ministers should combine in local associations; thus giving stability, permanency, and harmony to common efforts for common good. By such associations, increased stimulus will be given to labour, encouragement will be felt in isolated situations; variety of talent, with unity of purpose will be brought to bear on the popular mind; the waste places will be cultivated, the desolate cheered, and the knowledge of the Lord will run to and fro and be increased.

Local associations should unite with such congregations and individuals as are able, in the zealous and steadfast support of the British and Foreign Unitarian Association, with special reference, in the meantime, to home objects. Great Britain and Ireland are not so enlightened, so free from religious prejudice and bigotry, so imbued with the truth and the charity of the Gospel, as to warrant the frittering away of the funds on foreign objects; however desirable it might be, were the resources ample, that these

also should receive attention and assistance. Farther than mutual correspondence and interchange of books, little else should be attempted in that direction, till the crying wants of our own population have been carefully and assiduously supplied. Until a congregation has been formed in every town of the United Kingdom, and knowledge of the real principles of Christian Unitarianism has supplanted the ignorance and intolerance that now prevail, the duty of Christian Unitarians would seem to be, to give unceasing attention and effort to reform the evils at their own doors; to build up the altar of Jehovah in their own land; to spread through their own neighbourhoods the joyful sounds of Gospel liberty; and to induce, by every rational and Christian means, the recognition and the practice of the benevolence, morality, and worship ordained and exemplified by Christ Jesus.

4thly, The accomplishment of many of these objects depends upon the ministers of our denomination; and to enable them thoroughly to give their hearts, and time, and talents to the labour, will require that they be differently and more efficiently supported. The minister must no longer be a drudge, eking out by school-keeping the pittance necessary to existence or decent maintenance. Congregations must no longer expect from their ministers a worldly appearance and mental effort, which they give them no means and no time to sustain and manifest. They must be ashamed of offering to a talented and educated man, a salary, which individuals amongst them would be disgraced by offering to their butler or their book-keeper. If they are content with the degradation of suffering their minister to slave at school-keeping during six days of the week, that they may listen to the dregs of his exhausted mind on the seventh, let them not talk of their Christianity, nor wonder that ignorance is rife in the land, nor that truth and charity languish, or are well nigh overwhelmed by error and bigotry. Let them set their own house in order; and having performed this primary duty, give their combined energy, and countenance, and support to the labours of their minister, in the advancement of all that is good and true. The excellent Member for Wolverhampton, Thomas Thorneley, Esq. remarked at the Aggregate Meeting in June 1838, "We

are proud, and deservedly so, of the reverend gentlemen who administer to us the services of religion; but allow me to tell you, brother laymen, that practically we ill requite them. If I could impress upon the laymen of this meeting, that when they return to their respective homes, they should take part in the proceedings of their congregations, that they should look to the incomes which they raise for the support of their ministers, that they should ask their fellow-laymen whether it is not possible to raise the amount of those incomes, this would be as great an advantage to our laymen themselves as to the ministers. Of money raised for such purposes among us, it might well be said, ‘It blesses him that gives, and him that takes.’ I cannot help expressing my conviction, that our laymen have been very backward in this respect. Committees, of late years, have been appointed for such a purpose in various parts, and have done much good; but it is most desirable that a general and vigorous attempt should be made to advance the temporal interests of those ministers, so as in some degree to acquit ourselves of the deep debt of gratitude which we owe them. Fellow-laymen, I will repeat, that it is our great and practical duty to contribute handsomely to the support of our ministers. We have no right to expect that young and talented men should devote their lives and energies to this office, unless we exert ourselves for their proper support; and I trust that no time will be lost in effecting this great and important object.”

Yes; in many important particulars, “this would be as great an advantage to our laymen themselves as to the ministers.” It would excite greater sympathy between ministers and people—binding them together in unity of feeling and action. It would lead to the steady and perfect fulfilment of that most essential means of individual and congregational improvement and welfare—Pastoral Superintendence. Of the practical value of that superintendence no estimate can be too high. As things have hitherto been, the minister has too often been a mere lecturer, seen only in the pulpit; or occasionally, perchance, in the drawing-rooms of the wealthy. He has not cheered, by his presence and his counsel, the hard-working inmates of the cottage; the unwashed artificer

he has passed by, because he knew neither his name nor person; many a family, seeking for consolation, have wept alone by their cheerless hearth; the ignorant have been uninstructed; the young neglected; the sick unconsolated; the wicked unsought, and therefore unreclaimed. Were the time and energies of a minister free from all claims but those which had reference to his beneficent office, he would mingle as a brother amongst brethren; he would be the familiar friend, the hallowed counsellor; false and conventional notions of respectability, and of so-called good society, would die away within his breast; he would devote his every power to the godlike work of going about continually doing good; would point the path to heaven, and lead the way. In familiar conversation, many a doubt may be solved, many a scripture interpreted, many an exhortation to goodness given, many a hope lighted up, many a consolation imparted, advice, peace, blessedness, administered, which the more formal addresses of the pulpit cannot so well and thoroughly effect. Ministers, also, would know each other better by interchange of services, and combination of labour for common objects, and would naturally and necessarily esteem each other more highly for their works' sake. Idle and unfounded jealousies which estrangement from intercourse engenders, would be seen to be as absurd as the indulgence of ill-will on account of difference in feature or complexion. Variety of operation would be acknowledged to require variety of talent for its faithful execution; and all would rejoice, that diversities of gifts are overruled by God's blessing to the diffusion of truth, and the practice of righteousness and charity. The people, too, thus encouraged by seeing their pastors dwelling together and acting together in the unity of the spirit and the bond of peace, would give their hearts and hands to the work. No one would attend public worship merely with the expectation and desire of having his ears tickled for half-an-hour, by finely rounded sentences and strains of eloquence, indulging in the vain conceit of verbal criticism, and thinking that thereby his duty to God and man was performed; but all would go up to the house of God with the single and heartfelt wish to profit by the exhortations, however homely, which might be given, con-

vinced that no human being who, with sincere and holy purpose, aims to instruct his fellow-creatures, can fail of imparting some good to others; and desirous to join with individual earnestness in the common prayer, and the united thanksgiving which ascend from the congregation of brethren, in the name of their elder Brother, to the universal Father.

Ministers and people thus banded together in holy brotherhood, would see that nothing was overlooked or neglected, that could by possibility tend to the building up of themselves and others in the practice of Christian excellence, and the furtherance of individual and social blessedness. The School, the Library, the Fellowship Fund, the Benevolent Institutions for the relief of sickness and poverty, the Associations, Local and General, would claim their due and efficient regard. The periodical publications devoted to religious inquiry, and religious reformation, would be made known, more widely circulated, more strenuously supported. The spread of works in vindication of the calumniated principles of their faith, in exposure of misrepresentation and abuse, would be esteemed a privilege and a duty. Amongst the various means of usefulness which the press presents, a Newspaper devoted to the furtherance of these great objects, would, we are persuaded, be highly efficient. So impressed are we with the desirableness and practical value of this instrument of good, that unless it be adopted in London, we are strongly inclined thus to change the form of the Christian Pioneer. Such a Newspaper, published perhaps at first once a-fortnight, might contain statements and vindications of Christian Unitarian principles, interpretations of Scripture passages, biographical sketches of the wise and good, exposures of the calumnious statements so often made of our principles, notices of the meetings of local associations, schools, and congregations, the Christian philosophy of politics, unmixed with the politics of party or caste, intelligence of the condition and diffusion of our faith in other countries, as well as notices generally of all that tends to the improvement, welfare, and happiness of mankind. Should others of our denomination entertain similar wishes, communications will gladly be interchanged by the Editor, as to the plans and

arrangements and pecuniary assistance that would be needed to make the Newspaper permanently useful.

By the faithful employment of the varied instrumentality which has in these papers been pointed out, everything, we think, would be accomplished which the most sanguine and hopeful can desire. Whilst steadfast attention to the primary duty of personal improvement and virtue, would lay a sure foundation for intellectual, moral, and social usefulness, that usefulness would re-act on individual progression, and blend individuals and the community in untiring well-directed efforts for the diffusion of the truth and benevolence, the purity and devotion of Christianity; that devotion would lead men to the acknowledgment, love, obedience, and worship of the Father in spirit and in truth; that purity would impel to the unswerving practice of the commandments of the Saviour; that benevolence would emancipate from sectarian exclusiveness, and bless them with the charity of the Gospel; that truth would free them from every prejudice, filling them with the gladness and liberty of Christ.

TYRANNY OF CHURCH COURTS.

Glasgow United Secession Presbytery—Attendance at the Unitarian Chapel.

“But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ.”—ROM. xiv. 10.

THE Glasgow Presbytery of the United Secession Church, held its customary meeting on Tuesday, March 12. After some routine business, a scene occurred strikingly illustrative of the measure of Christian freedom enjoyed by members of this communion, and of the tampering with individual thought and action, which is deemed consistent with the Voluntary principle in religion. Mr. R. Russell, a member of Cambridge-Street Secession Church, in this city, appeared in support of a Protest and Appeal against a decision of the Session, that he should be censured and admonished for having on several occasions, and particularly on the evening of a communion Sabbath, left his own church and worshipped in the Rev. George Harris’s Unitarian Chapel. For the

Session, there appeared the minister, the Rev. Mr. Eadie, and Messrs. M'Dowall, M'Innes, and Stewart. The minutes of Session having been read, Mr. Russell delivered the following statement:—

Moderator, I have hitherto been a warm admirer of the United Secession Church. It is the church of my fathers; I was baptised in it. It is endeared to me by many hallowed associations connected with my childhood and early life, a period at which, it is well known, the mind is peculiarly susceptible of receiving its deepest and most lasting impressions. The papers which have now been read, however, show that there is something wrong, and the position which I occupy is presumptive that, in my opinion, the wrong is not all on one side. My offence is this:—Mr. Harris announced a course of lectures to consider these two terms, “Orthodoxy” and “Heresy,” to review our Lord’s sermon on the mount, and the sermons of the Apostles, as revealed in the New Testament. I resolved that I would hear the whole course. The first lecture was on a Sabbath evening previous to the dispensation of the Lord’s Supper in our own church; I went that evening, and the two following; but, as the Session by this time had interfered, I thought it prudent to give up attending, till I saw how matters would end. I do not think, Moderator, that the minutes of Session are calculated to give a fair view of the case. I wrote Mr. Eadie, requesting him to call a meeting of Session to consider their decision. I admitted that I had given offence, and was desirous of a reconciliation, and that my going on the Sacrament Sabbath evening to the Unitarian chapel was inexpedient and unseasonable, and expressed my willingness to be admonished on these grounds; but stated, that, if I was to be censured as being guilty of Sabbath desecration, or as having a leaning to Unitarian tenets, or any other charge of which conscience acquitted me, I could not submit. I forget now the precise words, but I am certain that I used language to that amount, in my letter to Mr. Eadie; and I stated in the Session, that I respected and honoured the authority of Sessions, Presbyteries, and Synods, over their members; but said that theirs, like all human authority, was necessarily limited; and my opinion was, that in this matter they had overstepped these limits. There is one part of the minutes of Session which I consider to be objectionable, *viz.* where I am reported to have said, that I would have no objection to give the use of Mr. Eadie’s pulpit to Mr. Harris occasionally. The question was put to me, “Would you have no objection to give Mr. Harris the use of our own church occasionally?” When the question was put, the impression

on my mind was, that this was a side-wind endeavouring to entangle me in my very talk. Perhaps I was wrong in this; but it was certainly the impression of my mind. With equal propriety might they have asked, would I give Mr. Harris the Trades' Hall or Royal Exchange, the disposal of either of which was as much in my power as the disposal of the church. My answer was, seeing there were both elders and managers, "If you choose to give Mr. Harris the use of the church, I have no objections." I considered the question foolish, and meant the answer accordingly.

Having made these remarks on the Session and its minutes, I beg now to lay before you a brief statement of the privileges which I claim the right of exercising, without, as I think, giving any just cause of offence, or forfeiting in any way my character as a Christian, or as a member of the Secession Church. I beg to say, in the first place, that I hold the opinion, that it is necessary, in the present divided state of the Church, that every professing Christian ought to connect himself with some particular section of it, and more immediately with some particular congregation, whose prosperity and usefulness he is under special obligation to promote. This connexion, however, in my opinion, is not to be understood as fettering his liberty, so as to prevent him from attending other churches, even of other sects, on occasions when he may be inclined to do so. That spirit of exclusiveness and sectarianism which would prevent this, ought, I think, to be for ever eradicated from the mind of Christians. *How individuals, who believe themselves inspired, who think themselves infallible, and that truth and Christianity are comprehended in their Church, would endeavour to put a stop to the free exercise of the right of this privilege, I can easily conceive; but how those who have no such pretensions, who humbly and sincerely acknowledge that they are short-sighted, erring mortals, can be guilty of such an attempt, I do confess I have no faculties to comprehend.* On the contrary, Moderator, I believe it to be a stretch of ecclesiastical power, not warranted by the law of Christ's church, entirely at variance with the rights of private judgment and of fearless free inquiry, the fundamental principles of the Protestant religion, as well as inconsistent with the apostolic injunctions, "Try the spirits whether they are of God," "Prove all things, and hold fast that which is good." *I submit it to the judgment of every member of this Court, if it be at all consistent in those who abhor and protest against the usurpation of Popery, who call on Catholics to free themselves from the trammels of their Church, yet, in the face of such an abhorrence of priestly domination, to turn round and attempt to place the very same restrictive*

yoke on the neck of a brother; and if I have learned to call no man master on earth—that one is my master, even Christ, and that all we are brethren—is it to be wondered at if I should demur at this way of proceeding? May I not be pardoned in saying, that I will not be dictated to in this way by any man or body of men? Might I not be excused in saying, that such interference is bigotry and intolerance? Would I not be justified in turning a deaf ear, even to repeated private expostulation to comply with such demands? For non-compliance the privileges of the Church are denied me. Why am I thus judged? why am I thus set at nought? Shall we not all stand before the judgment-seat of Christ?

Again, Moderator, it is presumed that *no church, at least no Protestant, will lay claim to perfection, to absolute infallibility. The first lesson this ought to teach us, I think, is humility, and a proper respect for the conscientious religious opinions of other men, and of other churches.* Those from whom we differ in opinion will never convince us of error by railing on us; nor convert us to their views by ridiculing what we hold sacred; and, on the other hand, denouncing, despising, and prohibiting all intercourse with those whom we believe to be in error, will only have the effect of confirming them the more in their opinions; besides, the more dangerous their erroneous tenets are, so in proportion does our adopting such a line of conduct towards them become the more highly sinful, the more awfully criminal. Does not every man feel in his bosom a principle which despises railing and ridicule, which resists compulsion, but which, in the hour of rational friendly intercourse, would readily open to conviction, and willingly yield to the genial influence of Christian love? and, moreover, is not this one of the most striking features of the Christian religion, that it teaches its friends freely to intermingle with those of another faith, in order that its salutary principles may be more and more diffused, believed, and practised among mankind? In proof of this, we have the Saviour's example in attending the Jewish synagogue, and conforming to the ceremonies of that faith, which he had come to set aside; and even after the entire abolition of the Old Testament ritual was effected, by his obedience and sacrifice, and he had ascended to the right hand of the Majesty on high, some of his immediate followers submitted to the painful rite of circumcision. The Apostle Paul became all things to all men, that he might gain the more. When he went up to the Areopagus on Mars Hill, and beheld the idolatrous Athenians worshipping their deities, instead of railing on the idolatrous worshippers, he rather assumed that they were right in regard to the object of their worship, and, taking advantage of an inscription on one of their altars to

the Unknown God, declared Him unto them. Now all this is an exemplification of the principles that I contend for, viz. *a proper respect for the religious opinions of those who differ from us; friendly intercourse with them, that the cause of truth may be thereby promoted.* Ireland, in our own day, may be brought forward as an example of the woful neglect and total disregard of these principles. The vast majority of the people of that country, as you all know, are Catholics, and Protestants have struggled in vain for centuries to propagate among them their views of Christianity,—and why? because, instead of exemplifying in their conduct towards them a spirit of forbearance and kindness, instead of cultivating social intercourse in a friendly and becoming temper, they assumed the haughty tone of dictating authoritatively a different faith to them, denounced and ridiculed, in the most arrogant and insulting manner, the ceremonies which the Catholics have been taught to believe were sacred, and ought to be preserved inviolable. As was to be expected, the effect of this line of conduct towards them has been to rivet them more firmly than ever to their original faith, and inspire them with a deeper hatred of the Protestant religion; and thus a deep-rooted enmity has been excited between the parties, which will prevent a reconciliation during, at least, the present generation. A different experiment, as you know, is now being made on the Government plan of education, where they meet on common grounds, hold disputed points in abeyance, and seem willing to cultivate friendly feelings where they agree. Believing, therefore, that the conduct of the Protestants in Ireland towards their Roman Catholic brethren has been most unchristian, I think that the less we imitate that spirit, so in proportion are we most likely to produce those feelings in them, which are most likely to gain them over to what we consider the truth. Believing, Moderator, as in my heart I do, that these principles are the principles of the Bible, and acting, as I think, in perfect consistency with them, I hold (and this is exactly where the Session and I are at issue)—*I hold, that church members who may have a desire to understand the arguments of those who acknowledge and profess to take the Bible for their authority and rule in support of their systems, may, for their own satisfaction, and for the sake of truth, be allowed to mingle freely and familiarly with their members, or to attend their places of worship, when they may occasionally be inclined to do so, without being chargeable with dereliction of principle for so doing.* From my boyhood I have held these opinions, and am resolved to hold them still. They are doctrines which I could not give up without destroying the very groundwork of personal religion, and abandoning my highest

privileges as a rational being. *Take away from me the right to hear and to judge for myself, and, in my own estimation, I dwindle into a mere machine, regulated and guided, not by my own conscience, as I ought to be, but by the will, and, it may be, the caprice of others.* Now this is the precise position in which I at present stand with the Session. I am not charged with immorality—I am not accused of heresy; but only of indulging what I conceive to be a laudable desire to hear the truth of doctrines, which I deem of the highest importance, questioned and discussed, fully satisfied that the cause of truth, on whatever side it lies, will and must prevail. It must be well known to the Presbytery that my conduct, in this respect, is by no means singular. Drawing a bow at a venture, perhaps I may say, that even members of this Court may have entered a Unitarian chapel, without having the slightest notion that they were guilty of committing any censurable crime. Or, if I am mistaken in supposing that members of Presbytery may have been there, one thing I know is, that if all the Sessions of the United Secession Church in this city will take up the high grounds that the one of which I am complaining has done, they will have cases in abundance to occupy their attention for a considerable time to come. My object in making these remarks is, to show that the commonness of the practice warrants me to say, that occasionally attending the evening lectures in the Unitarian Chapel has not hitherto been considered inconsistent with membership in the United Secession Church; and that for Sessions to attempt to put a stop to it in this way, is an assumption of power that will not likely be very peaceably conceded to them. I have thus, Moderator, briefly explained my views to you on this subject. Whether this Court may consider them in keeping with the Christian character, it is for you to say.

The calm exposition of his principles and conduct thus given by Mr. Russell, will excite the sympathy of every one who values Scriptural inquiry, and individual conviction. In his desire for peace, it may be thought, however, that he sufficiently humbled himself before his spiritual dictators. He admitted, in correspondence with his minister, that he “had given offence;” that he was “desirous of a reconciliation;” that his “going on the Sacrament Sabbath evening to the Unitarian Chapel, was inexpedient and unseasonable;” and that he was willing “to be admonished on these grounds.” Those unacquainted with the inquisitorial proceedings of Elders and Sessions, may think that these admissions were abundantly great, and that they were even inconsistent with

the liberty wherewith Christ has made his disciples free. But the Secession Minister was not satisfied with them. Unconditional submission to the sentence pronounced against the offender, could alone appease him. To this Mr. Russell rightfully demurred, and hence his appeal to the larger court of Presbytery. How did it deal with him? On the conclusion of Mr. Russell's address, Mr. Beattie affirmed—

We are in the habit of allowing every license to protesters who come to this Court, and would be the last to offer any objection to written statements; but I wish to know whether that speech is now the property of the Court? Serious consequences may result from a speech reflecting on this person and the other, and if it was to be put into the pocket of the person who delivered it, members would find themselves in replying at a loss for the precise words.

In what way "written statements" were more open to objections in this respect than spoken ones, did not appear very clear to bystanders; to whom the remark seemed to savour more of an intention to browbeat the accused, than to secure liberty and accuracy of speech. However, this matter of alarm was soon rectified.

Mr. Russell—Not being acquainted with public speaking, I deliberately committed my sentiments to writing. I thought there was a probability that these sentiments would be called in question; and if there is any reference wanted, it might be easily made.

After some conversation, Mr. Russell said he would hand over the document, if required, for reference.

Mr. Beattie—That is quite satisfactory.

Mr. M'Dowall, on the part of the Session, said, with regard to that part of the proceedings which Mr. Russell considers irrelevant, as to Mr. Harris's occupying Mr. Eadie's pulpit, his opinion was, that the question was put in all fairness, and that the record did not contain the harsher views of the case. He was one of the deputation who waited on him. The question was asked, Did Mr. Russell conceive that Mr. Harris taught error? Mr. Russell answered, Yes. He was next asked, if he thought the example he was setting would not have a dangerous tendency? He answered, No. The Moderator asked, if he thought, on this principle, there would be any harm in asking Mr. Harris to preach for them? Mr. R. answered, No. One of the deputation said, "And still you think Mr. Harris teaches error?" Mr. Russell answered, those who did think he taught error should not go to hear him. He was the first individual to whom Mr. R. mentioned

his going to Mr. Harris's. When Mr. R. taxed him about narrow-mindedness, he said—to have gone to hear an Independent, a Relief, or an Episcopalian, would have been considered an inconsistency, and he might have been called to account for it; how much more inconsistent was it to go to hear a Unitarian, who denied the divinity of our Saviour!

What a bitter satire is this on the so-called religious world! What miserable sectarian exclusiveness is here disclosed! “An inconsistency” for which a member of the Secession Church might be “called to account,”—the going “to hear an Independent, a Relief, or an Episcopalian”! These are sects which call themselves Evangelical, as well as the United Secession; but they too, it seems, are without the pale! In the eyes of this Elder of the Cambridge-Street Session, they also are naught! No wonder that, to such a mind, Unitarians should be hateful. Yet when that hatred leads him to speak of a Unitarian as one “who denied the divinity of our Saviour,” he manifests as gross ignorance of the meaning of words and of the principles he maligns, as he would have done of truth and fact, had he asserted that a particular Unitarian elder was fond of cock-fighting, by way of disparagement of the whole denomination. Both statements are apocryphal. The popular mind interprets such phraseology to imply that the individual so calumniated, has no belief in Christ, and abjures his existence and his teachings. The Christian Unitarian rejoices to believe in the divinity of Christ's mission, the divinity of his teachings, the divinity of the hopes and promises and example he has given to man. He regards him as the image of God—the word made flesh—the Son of the Father's love, full of grace and truth. Scripture constrains him to reject the tradition of the elders, that Christ is God the Son; but in accordance with its invariable teachings, he gladly confesses with the Apostle, “Thou art the Christ, the Son of the living God.”

Mr. M'Innes had little to say, in addition to what they had already heard. It occurred to him, that if they were to have a test of membership at all, when a member claimed the liberty of going to worship with those who denied the divinity and the atonement of Christ, the fundamental articles of our religion, in which our faith and hope rested, he was guilty of an inconsistency, and ought to be censured.

And the little he did say, was as little to the purpose

as the mis-statements of the co-elder who preceded him. Is the test of membership in the United Secession Church, of so narrow and exclusive a nature that it forbids its bondmen, on pain of censure and excommunication, to enter any door out of its own peculiar "order," and to have any dealings whatever with the Samaritans who surround it, and any religious intercourse, save with those who pronounce Shibboleth after its prescribed accentuation? Such a "test of membership" presents a striking contrast to the Christian liberty which inquires "Why even of yourselves judge ye not that which is right?" which demands of the fabricators and imposers of human creeds and intolerant tests, "Now therefore, why tempt ye God to put a yoke on the neck of the disciples, which neither our fathers nor we were able to bear?"

Mr. M'Innes repeats the cuckoo note of denial of the divinity of Christ; and, in addition, affirms, denial of "*the Atonement*" to be characteristic of Unitarianism. What Atonement? the Calvinistic doctrine, or the Scripture doctrine? In the mind of a Calvinist, they may appear synonymous; but to the Christian Unitarian they seem to be at variance. From the frequency with which this word is used by modern professors of Christianity, a person unacquainted with the New Testament would expect to find it inscribed on every page, instead of the fact being, as it is, that it occurs but once in the English Version. The meaning of the English word is, to bring *to one mind* parties who have been at enmity.—Rom. v. 11, "For we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." It is commonly asserted, that God demanded an Atonement, and that Christ paid it; but the Scripture declares, that *WE* received it, *not* God. And we did receive it—that message of reconciliation which the Father of mercies sent by his well-beloved Son to all his frail and sinful children, inviting them to return to virtue, peace, and heaven. In this Scriptural sense, we believe in the Atonement, or reconciliation of man to God, as firmly as any Christians. The Scripture doctrine of reconciliation to our Father, we believe and rejoice in; the Calvinistic doctrine of Atonement, involving vicarious bloodshedding, substituted guilt and punishment, and wrathful Deity appeased by the out-pouring of the blood of inno-

cence, we deny. We believe, as the New Testament teaches, that Christ Jesus tasted death for every man; Calvinists hold that he died merely for the elect. We believe that Christ is the Saviour of the world; they, that he is the Saviour only of a fraction of mankind. We believe that God is in Christ, reconciling a sinful world unto himself; they, that Christ bought the pardon of a definite number from a wrathful God—a number which can neither be increased nor diminished.

The Rev. Mr. Eadie, Moderator of Session, next addressed the Court. He need scarcely say, that they came into this Court not with any fear of their judicial sentence being overturned. He loved peace, but he preferred the truth. He respected Mr. Russell as a man, but when the honour of our Heavenly Master, and the purity of the Secession Church was at stake, he “knew no man after the flesh.” Mr. Russell was not ignorant of the Unitarian principles; from peculiar circumstances he knew them more, perhaps, than any member of this Court, and could not go there for instruction. When he went to the Unitarian Chapel, he worshipped. How he could say “Amen” to Mr. Harris’s prayer, be (Mr. E.) could not conceive. He contrasted this with the saying of John,—“Let us flee from this place, for the enemy of God is here.” As to Mr. Russell’s statements concerning the Papists, the national schools were the means of meeting them on common grounds, in which no truly Protestant principle was compromised; they might love the Papist, while they denounced Popery; but Mr. R.’s conduct was a direct compromise with Unitarian principles, open and avowed. He (Mr. E.) would rather go with the Papists, who hold the supreme divinity of the Saviour, and his vicarious atonement, and the sanctifying influence of the Holy Spirit, than with the man who abolished the atonement of the Lord that bought him, and extinguished the personality of the third person in the Trinity. It was not his going the first, the second, or the third time, that constituted his offence, but his going after he had partaken of the Lord’s Supper. His case was not that of a man who had been led into error, and expressed contrition and amendment. He grounded his liberty—his Christian liberty—not only on his right to worship in other evangelical places of worship, and absent himself from that with which he was connected, but to worship with those who “honour not the Son even as they honour the Father.” The Socinian doctrine was almost a sin against the Holy Ghost; for what sin could be greater than to deny his divinity. Mr. Russell was giving them encouragement in their sin; if he put money in the plate, however small the sum, he was still encouraging

them—"He that biddeth them God speed is a partaker with them in their evil work." He (Mr. R.) had not only countenanced them, but he had said, by way of bravado, that Mr. Harris had done more good than all the ministers in Glasgow put together. By going to that Chapel he had set a bad example. When one went all might go. Those who were weak-minded might be entrapped into their own ruin; therefore, the adage was of importance in this case, "put not thy head into the lion's mouth." He commented on extreme notions in regard to liberty and right of conscience, and alluded to the fact of a Unitarian in London preaching on Sabbath mornings on the Corn Laws. He called on the Presbytery to affirm the judgment of the Session, and trusted that Mr. Russell would profit by what he had heard. As soon would he think of one of the angels of the choir of God descending to the realms of darkness through curiosity, as a member of that church going to worship from these motives with those whose minister, he was informed, sometimes prayed for the idolaters of Glasgow.

What a strange jumble of assumption and misrepresentation, of tradition and Scripture, of evangelical scorn and Popish-Protestant infallibility, is exhibited in this address of the "Moderator of Session"! The decision of the Presbytery, proved that Mr. Eadie was correct in his anticipations of their judgment. "Coming events cast their shadows before;" and doubtless Mr. Eadie well knew the principles and temper of the Court he was addressing. It is not the first ecclesiastical council that has opposed common sense, and trampled upon justice, and sacrificed charity to the bolstering up of a creed; nor is the "Moderator of Session" the first ecclesiastic, who, with professions of esteem and regard for an individual, has done his utmost to point on him the evil eye of suspicion, and poison his peace by censure and anathema. The inquisitors of old were adepts in these tender mercies of priestcraft.

Though Mr. Eadie "could not conceive" how Mr. Russell "could say Amen to Mr. Harris's prayer," he assigns no reasons for his assumption. Nor could he. It is alike gratuitous and unfounded. Has Mr. Eadie ever heard the prayers he thus recklessly condemns? Does not Mr. Harris bow his knees with the Apostle "unto the Father of our Lord Jesus Christ"? Does he not pay sacred respect to the declaration of the Saviour, that "the hour cometh and now is, when the true wor-

shippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him"? Does he not gratefully acknowledge, in the language Christ himself employed in prayer to the Father, that "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent"? Does he not implicitly obey the injunction of his Lord and Master: "In that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask of the Father in my name, he will give it to you"? Is not that beautiful and perfect model of prayer, emphatically called the Lord's Prayer, often introduced in his public religious exercises? And yet Mr. Eadie, in the plenitude of his intolerant ignorance, "could not conceive" how a member of his Church could say "Amen" to these Scriptural devotions. The truth is, there is no inconsistency whatever in a Trinitarian joining in the religious exercises of a Christian Unitarian; for, the general principles entertained by Christian Unitarians, the Trinitarian admits to be true. They do not embrace the whole truth, as he thinks; but as far as they go, their principles are held in common by both parties. A Unitarian, on the contrary, cannot join in Trinitarian devotions, because they are addressed to other objects of worship than the "One God and Father of all, who is above all, and through all, and in you all."

"The saying of John," as quoted by Mr. Eadie, was calculated to mislead; and, as contrasted with Mr. Russell's visit to the Unitarian Chapel, was a perversion of its meaning. No doubt, by many, it has been looked on as a happy Scriptural quotation, though from what portion of the evangelical narrative or the epistles it was derived, such parties have not, perhaps, been curious to ascertain. What logical connexion there is between the traditionary story of the beloved disciple being at Ephesus, and going to bathe, and beholding Cerinthus, one of the Gnostics, in the place, hurrying out of the bath without bathing, adding, Let us run away, lest the bath should fall to pieces while Cerinthus the enemy of truth is in it,—and an individual, of a serious inquiring mind, entering a Christian place of worship, to listen to expositions of doctrine and duty deduced from the sermons of our Saviour and his Apostles, it would require a very vivid imagination to

make out. The tale would appear to have been introduced for the sole purpose of fastening an evil name on Mr. Harris. And by what principle of justice or of Protestantism does Mr. Eadie presume to scan the motives and heart of his brother, and brand with the odious epithet of "enemy of God," an individual no less honest and conscientious than himself? If this be not a manifestation of the worst spirit of Popery, what is it? If this be not persecution in the strongest form in which enlightened public opinion now permits intolerance to exhibit its virulence, how shall it be characterised? To impute sinister motives to any individual, in his advocacy of so unpopular a cause as Christian Unitarianism, is to betray a woful ignorance of facts and of human nature. To give a bad name to an individual because of conscientious difference in religious opinion, is to prove that the spirit of Christ dwells not with him who thus degrades himself. What is there in the talents, character, and station of this "Moderator of Session," that he should plume himself upon his orthodoxy, and look down in his pride of place on the untitled and independent Christian Unitarian? Who is this "Moderator of Session," in the eye of a Presbyterian of the Church of Scotland?—A dissenter and schismatic. Who is he, in the estimation of the Convocation of the Church of England?—A rebel and a heretic. And if the Pope should ever have heard of the existence of the United Secession Church, in what light would this "Moderator of Session" be viewed?—As a fractional portion of the apostacy from the infallible church. Yet he, presuming on the intolerance which surrounded him, ventured to ape this mockery of personal religion, these violations of Christian charity, this usurpation of the rights of conscience and of man! The public are learning to see through and despise this folly, and to long for the practical possession and enjoyment of Gospel liberty and love.

That the spirit of Popery should thus be rampant in a professedly Protestant minister, is not so surprising, when we find him openly avowing his sympathy with many Popish tenets. His hatred to Unitarianism led probably to the unguarded declaration; but the affinities of Trinitarianism with the Popery from whence it is derived, are becoming more marked both in England and

Scotland than they were. Creed idolatry, and church-court imposition, are in their very nature Popish; denunciation on the part of the priesthood, and slavish submission on that of the laity, are their legitimate issue. The freedom of Christianity cannot flourish, where these infractions of its spirit are prevalent. They are alien to its requirement of personal conviction, and destructive of its vitality and power.

The misrepresentations of Christian Unitarianism, with which this address of Mr. Eadie abounds, are very flagrant. The Christian Unitarian does not abolish the Scripture doctrine of atonement or reconciliation; nor does he extinguish the personality of the Holy Spirit. He does honour the Son even as he honours the Father, believing that the Father dwelt in Jesus and did his works; and that all he said and performed, and taught and revealed, was in consequence of the Spirit of God being communicated to him without measure. As to the unproved assertion, that "the Socinian doctrine was almost a sin against the Holy Ghost—for what sin could be greater than to deny his divinity?"—it is of equal baseness with the other assumptions of this accuser of the brethren. Not to remark on the inconsistent terms in which the charge is conveyed, it is sufficient to reply, that "his divinity" is not denied by persons thus nicknamed "Socinian." The Holy Spirit we regard as the miraculous influence, energy, power of God; yea, God himself.

The sin of Mr. Russell, it would appear, consisted not merely in going to the Unitarian Chapel; it was aggravated in enormity "if he put money in the plate, however small the sum." It has been said by many, that the outcry wild and conflict fierce between the so-called Voluntaries and the Established Church, seemed to resolve itself, in many instances, into a mere contention as to pounds shillings and pence. By this mention of the monies, it would seem that, in the eyes of the minister of Cambridge-Street Secession Church, the crowning iniquity of his truant member consisted in the contribution he gave at the door of the Unitarian Chapel; and warrants, in some measure, the suspicion entertained in reference to the other polemic warfare. The passage of Holy Writ which Mr. Eadie has misapplied and misquoted

as to "money in the plate," has relation to those anti-christs "who confess not that Jesus Christ is come in the flesh;" and the Scriptural meaning of that phraseology would authorise a very different application of the passage from that to which Mr. Eadie has wrested it.

As to "*extreme* notions in regard to liberty and right of conscience," it is the language which has prefaced and accompanied almost every aggression on the spiritual and civil rights of mankind. It should always therefore be narrowly watched, and resolutely rebuked. Religious liberty resolves itself into untrammelled thought and personal conviction, or it is worthless—a mockery and a snare. If a Unitarian has preached on the moral bearings of the Corn Laws, believing them to be unjust and unchristian enactments, the public may think that he was acting more strictly in accordance with the benevolence and morality of the religion of Christ, than if he had busied himself in harassing and persecuting a member of his congregation, or in bearing false witness against his neighbour.

The statement of Mr. Eadie, that Mr. Harris "sometimes prayed for the idolaters of Glasgow," is untrue. The statement is as offensive by its opposition to fact, as in the coarseness of sentiment and language it attributes to the individual it defames. It may consist with Mr. Eadie's conceptions of Christian morality, to believe and circulate every report he hears injurious to the character of an individual of whose doctrine he disapproves; but if these be the weapons of his warfare against what he considers error, they are as irrational as they are unchristian.

Mr. Stewart also supported the decision of the Session.

Mr. Russell explained, that what he had said in regard to Mr. Harris's being allowed Mr. Eadie's pulpit, was in answer to a question before adverted to. As to saying "Amen" to the prayers, Mr. Harris, he would say, had more prudence than to introduce his own peculiar tenets into the devotional exercises in which all were expected to join, when he saw the chapel crowded with strangers. There was nothing in his prayers which he conceived differed in sentiment from those of the Secession Church. He observed nothing in the worship different from that of the Secession Church. He had gone to hear what Mr. Harris had to say; and he did not believe there was any law of the church against it. He considered it unfair in Mr. Eadie not to explain fully what

he had said in relation to Mr. Harris's having done more good than all the ministers in Glasgow. He had stated to Mr. Eadie, that Mr. Harris had done more to instruct the working classes on the nature and evil tendency of capital punishments than all the ministers of Glasgow.

Mr. Eadie said, that it was some time after the statement had been made that the explanation referred to was given.

Mr. Russell thought, nevertheless, Mr. Eadie ought to have given the explanation along with the statement.

Several questions were put by members of Court to Mr. Russell, to elicit more fully his views, after which the parties were removed.

The Rev. Dr. Mitchell, at considerable length, commented on the inconsistency of Mr. Russell's conduct, and contended that, for the maintenance of order and regularity in the church, the sentence of the Session should be affirmed.

Dr. Heugh stated what appeared to him to be the views of Unitarians, on the authority of Dr. Priestley. In common parlance we might call them Christians, but theirs was not the Christian religion. He concurred with Dr. Mitchell, that the sentence should be confirmed; and that a Committee be appointed to deal with Mr. Russell, in order to bring him to a proper state of mind.

The brevity of the report of Dr. Heugh's speech precludes us from the knowledge of the passages of Dr. Priestley's writings from which Dr. Heugh drew his sketch of the views of Unitarians. That their perusal had not meliorated educational prejudices and sectarian assumption, is manifest from the uncharitable assertions in which he indulged. Unitarians called Christians only "in common parlance"! Lardner, Milton, Locke, Newton, is it thus your labours and characters are stigmatised? When vindicating Christianity from the assaults of the unbeliever, and citing the illustrious names who have defended its evidences, does the Doctor add, though after all they were only Christians in "common parlance"? The charity of the censure is on a par with its humility.

By moving a Committee "to deal with Mr. Russell, in order to bring him to a *proper* state of mind," Dr. Heugh gave his approval to the inquisitorial proceedings of the Cambridge-street Session, and his sanction to the various misrepresentations which had been uttered of Christian Unitarianism, as well as his countenance to the glaring violation of individual freedom of inquiry and conduct involved in those proceedings. If this be a

specimen of the Religious Liberty which Dr. Heugh has been travelling over the land to promote, it is but another name for "the spirit of bondage again to fear." His "New Presbyter is but Old Priest writ large;" and his Christian freedom an insult instead of a privilege.

The Rev. Mr. Wilson had not listened with greater earnestness to any discussion in this court. They stood on awful ground. [The speaker appeared much affected.] He thought he saw heaven opening, and hell yawning on the other side. Unitarians he denounced as haters of truth. They strewed roses over the mouth of the bottomless pit by their sweet sounds of liberty, and they entrapped the young and unwary, who, when they fell in, would hear other sounds than those of liberty below.

The incongruous metaphors indulged in by this defamer of Unitarians, the confusion of ideas he manifested, and the libels he uttered, excite compassion rather than any stronger feeling. His misrepresentations and hard words, are innocuous as his "roses" and "sweet sounds."

Mr. King remarked, that the pretensions of the Unitarians to superior liberality were spurious. On the Continent, where they had gained some footing, and acquired some power, evangelical pastors found them to be more persecuting than even Papists.

In the long conversation that followed, the Presbytery were completely unanimous in favour of affirming the decision of the Session. The lay members also spoke at length in the same spirit. Mr. Russell's plea of the right of private judgment and liberty of conscience, was commented on by several speakers as having nothing to do with the present controversy. Those who join a society, it was argued, are expected to submit to its regulations; if they wish any of these regulations altered, let them overture the Courts for a repeal; and, if this cannot be obtained, let them protest, and leave the association for another more agreeable to their principles. All the members of Court having been heard, the decision of the Session was affirmed, and the protest and appeal dismissed, Mr. Russell appealing to the Synod. A Committee was also appointed to deal with Mr. Russell.

Had Mr. King a faint perception that these proceedings would be considered at war with religious freedom, and therefore, to break the fall of the boasted champions of spiritual emancipation, did he put in a word to involve Unitarians in a similar condemnation? His assertion of Unitarian persecution on the Continent, is unproved, and

is not to be credited in the absence of testimony to the validity of the averment. Were it true, it would be no justification of the proceedings of the Cambridge-Street Session, or the Glasgow Secession Presbytery; and would only afford another instance of the almost inseparable connexion of Church Courts with tyranny over individual conscience, and infringement of congregational rights.

But in confirming the sentence of the Session, that Mr. Russell should be censured and admonished for entering the Unitarian Chapel, the Presbytery have left the work of bigotry incomplete. Their members may be frightened from going to hear a Unitarian preacher, but they can read publications in defence of the obnoxious heresy at home. Lardner and Channing may find their way into the closet, though the watchful eye of an Elder may hinder the reader from entering the door of the chapel. In humble imitation of Rome, the Presbytery should publish an *Index Expurgatorius*, or else the unwary may still fall into the snare. Nay, even this precaution will not be sufficiently stringent. Social intercourse has its temptations; conversation has its charms; the seducing tongue may do much in exciting doubt, and inducing inquiry; a Non-intercourse Act with the inter-communed heretic, can alone preserve the virgin purity of the United Secession Church.

What an equivocal compliment have these men paid their religious faith! What! cannot it bear the light of free investigation? Is it safe only when immured in an unquestioned creed? Is not the ghostly array of Elders, Sessions, Presbyteries, Synods, sufficient to stay the progress of Christian Unitarianism? Then is the faith fallible, not divine; the creed founded on tradition, and not on Christianity; the system false, and therefore baseless. If so, no arm of flesh can save it from destruction. It must share the fate of that witchcraft, a belief in which the predecessors of these men once upheld as tenaciously as they now oppose Christian Unitarianism. Their ancestors mourned, in 1743, that "the penal statutes against witches have been repealed by Parliament, contrary to the express law of God;" but their successors, in 1839, do not share in the lamentation. Christian knowledge will diffuse itself despite of the tyranny of Church Courts,

and future generations will wonder equally at the ignorance and bigotry of the men of this age.

There was a sermon preached by the Rev. A. Marshall of Kirkintilloch, at the opening of the United Associate Synod in Glasgow, September 25, 1837, which contained these words:—

“The time was when slavish maxims universally prevailed—when they were promulgated from the altar, and promulgated from the throne, and when the helpless world, subdued and fettered, was in the hands of its masters. Now that time has passed away, and passed, as we trust, never to return. Now other maxims are promulgated from other quarters, and with more resistless effect. The truth has gone abroad, to the ends of the earth it has gone, and shall not be recalled, *that man is not accountable for his belief to his brother man*; that religion is not the province of *human legislation*; and that of all the employments in which statesmen can engage, nearly the most foolish, and by much the most mischievous, *is the framing and prescribing of creeds*. Another truth nearly akin to this, has also gone abroad, and is spreading itself no less widely, *that as every man's creed is his own concern*, so the support of it ought to be his own concern too; that the right to *impose one's creed upon others*, and the right to exact money of others for upholding and extending it, rest on the same foundation, and that to require a man to give of his goods for the maintenance of any church, except the church of which he is a member, is to commit injustice.”

This discourse was published at the request of the Synod, of which the Presbytery, whose proceedings have now been reviewed, constituted a part. In this sermon, we have the theory of religious liberty admirably stated: the Presbytery have given the practical comment. All who admire the theory, will repudiate the Presbyterian violation; and every individual who really values the hallowed privilege of untrammelled thought and personal religion, will resolve resolutely to exercise that privilege himself, and strive to the utmost of his power to secure its enjoyment to all his fellow-creatures.

MONTHLY RECORD.

MAY 1, 1839.

ABERDEEN CHRISTIAN UNITARIAN CONGREGATION.—Our readers will be happy to learn, that notwithstanding the virulent opposition made by the Clergy of all denominations to

the principles of this religious society, it has continued to make steady progress. Persons at a distance, can form no adequate idea of the lengths to which that opposition has been carried. Misrepresentations of the most flagrant description, have been bandied about from pulpit to pulpit; the press has likewise teemed with scurrility and abuse; the people have been exhorted to have no dealings with the malignant and persecuted sect; and every instrument has been set to work, which could be pressed into the service by clerical intolerance and bigotry, to stay the diffusion of Christian Unitarianism, and drive the hated heresy from the City. But all in vain. The Christian deportment and steadfast persevering labours of the Rev. John Cropper, have won for his pleadings in behalf of Christian truth and righteousness, a candid and respectful as well as crowded auditory. His Sunday evening lectures in illustration and vindication of the principles really held by Christian Unitarians, have been attended throughout the winter by numbers anxious to judge righteous judgment; and accessions to the avowed professors of the misrepresented faith have not been few. Among the most violent of the opponents of Christian Unitarianism, must be ranked the Rev. John Allan, minister of Union Parish, Aberdeen. His lectures, delivered through many months, were distinguished by a coarseness and malignity of language that might have gratified a Bonner or a Calvin. Somewhat diluted and pruned, their substance has appeared in a series of publications termed "A Hand-Book for popular use in testing the doctrines of Unitarianism." To the first six numbers of this work Mr. Harris has written and published a reply, in the form of an Appeal to the Inhabitants, entitled, "The Bible the True Hand-Book." At the earnest request also of Mr. Cropper and the Congregation, Mr. Harris has lately passed a fortnight in Aberdeen. The results of that visit were most cheering, strengthening the hands and hearts of minister and people, and giving bright anticipations of lasting usefulness and prosperity.

On Sunday, March 24, Mr. Harris preached in the morning, afternoon, and evening, to audiences as numerous as the place of meeting could by possibility contain. At all the services numbers could not get in, the place being overcrowded long before the hour of worship. On Thursday evening, 28th March, a congregational meeting was held, which was very well attended; when (Mr. Harris having been called to the chair, and addressed the Society on their past labours, present condition, and future prospects) it was unanimously resolved, that the erection of a Chapel was essential to the further progress of the Unitarian cause in Aberdeen.

Sunday, March 31, Mr. Harris conducted the services, morning, afternoon, and evening, to overflowing congregations. In the afternoon, nearly eighty persons sat down to the Lord's Supper, the whole audience remaining to witness the celebration. It was computed that, in the evening, three times as many persons were unable to obtain admission as were crowded inside. The anxiety to get within hearing was intense, and the inconvenience and personal discomfort which numbers patiently endured in the accomplishment of their wishes in this respect, was very remarkable. Monday evening, the adjourned congregational meeting was held, Mr. Harris in the chair, when resolutions were unanimously adopted, to vest the Chapel in seven resident Trustees,—the Home Secretary of the British and Foreign Unitarian Association, and the Unitarian Ministers of Glasgow, Edinburgh, Greenock, and Aberdeen,—authorising the sale of the Chapel, should public worship be discontinued for three years, and the division of the proceeds, in proportion to the original subscriptions,—and electing the Trustees.

The members of the Congregation immediately subscribed their names in the book, to the amount of Two hundred and thirteen pounds six shillings and sixpence,—a strong and convincing proof of zeal and earnestness of purpose, when the means and comparative smallness of numbers of the Society, are considered. Mr. Harris, in the name of the Congregation, presented their unanimous invitation to their respected Minister, the Rev. John Cropper, to renew his engagement with them for another year, from June 1839, with the expression of their earnest hope, that it would be a permanent and mutually happy connexion. Mr. Cropper, in a very interesting address, accepted the call; and also consented to the request of the Congregation, to undertake a journey to England and Ireland, to solicit the kind and generous contributions of the Unitarian brethren, in aid of the efforts of the Aberdeen Church. Cordial thanks were voted to Mr. Harris for his efforts in the diffusion of Christian truth, and the Meeting separated, “rejoicing in hope.”

Before Mr. Harris left Aberdeen, a piece of ground in a very eligible situation, was engaged by the Trustees for the Chapel, a plan adopted, and estimate taken.

In the course of his visit to Aberdeen, Mr. Harris delivered his lectures on Capital Punishments, on two week-day evenings, in the Hall in which the Congregation assemble for worship; and on a requisition from the Working Men's Association, he repeated them on two other week-day evenings, in the Hall of the Temperance Hotel.

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Vol. XIII.

THE LITTLE BOOK.

"Past and Future are the wings
On whose support, harmoniously conjoin'd,
Moves the great Spirit of human knowledge."—*Wordsworth.*

"The characteristics of the apostacy, are dominion over conscience, alliance with temporal authority, mystery, idolatrous worship, blasphemy, hypocrisy, deceit, and affected austerity, and persecution."—*W. J. Fox.*

"Hear the word of the Lord, ye that tremble at his word; your brethren, that hated you, that cast you out for my name's sake, said, let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed."—*Isaiah.*

"Et ayant dit cela, ils sentirent en eux une force divine, et j'intendis leurs chaines craquer, et ils combattirent six *jours* contre ceux qui les avaient enchaines, et le sixieme jour ils furent vainqueurs, le septieme fut un jour de repos."—*La Mennais.*

"But, beloved, be not ignorant of this one thing, that *one day* is with the Lord as *a thousand years*, and *a thousand years* as *one day*."—*Peter.*

PREFACE.

REVELATION has been "blasphemed among the Gentiles," less from the rhetoric of scepticism than from the abortive logic of state-fettered Orthodoxy. Many have been the elucidations—*a non lucendo?*—of the symbols of the Apocalypse; but, for reasons to which we shall presently advert, it was not at all probable that more than glimmerings of the truth should be elicited. *A*, the Catholic, is agreed that the dragon is the hieroglyph of heathenism, but he is puzzled (and *very naturally*, think other religionists) as to the signification of the first and second beasts which follow. *B*, the Orthodox Protestant, is satisfied with the Catholic interpretation of the dragon, but he is moreover convinced, that the first beast is the Papacy itself; of the meaning of the second beast he is not quite so sure. He is inclined, however, to come to the conclusion, that Catholicism, under its two forms of Pope and Priesthood, is doubly represented. May not *C*, the Heretic Christian, be still nearer the whole truth, in believing that the second beast, which rose upon the wounding of the first, is the Protestant Establishment—

Protestant, inasmuch as it protests against all dissent from its spiritual infallibility? Internal evidence and unprejudiced examination must decide whether *C*, too, is not blinded.

In this little Book, the acts of the earth-drama are represented as seven ages (in John's "lofty tragedy" we have a seven-parted division in every page). The life of our globe, as was indeed imagined by many of the early Christians, is for seven thousand years; six millennia of labour, and the seventh of rest. Each of these millennia is divided into three shorter periods, the strict numerical third being three hundred and thirty-three years. The seven seals are respectively the seven commencements; the seven trumpets the seven mid-thirds; and the seven vials the seven terminations of these seven millennia:—the numerical boundary is, of course, not strictly observed by the Prophet in the classification of the events of man's history.

The first six millennia (to the end of which we are approaching) are also arranged into three Aions, of about two thousand years each. 1, To the deluge and dispersion. 2, From Abraham to Christ. 3, From Christ to the seventh or Sabbath millennium.

The first of these double millennia was the Aion of "The Father," when men were taught dogmatically, as children by a parent—when religion and government were patriarchal and crude—when man was a child.

The second double millennium was the Aion of "The Word," the Word of Promise of the Father, given through the Prophets; men who, in advance of their age, authoritatively enlightened their fellows as the eldest son teaches the younger. By an apt and beautiful figure—alas, how perverted!—this Word was "made flesh" in the person of Christ; the Word of Promise became through him the Word of Revelation.

The third Aion is that of the enlightening spirit of the Father, of the diffusive influence of truth; wherein brothers were to be taught by brothers, who sometime indeed *assumed* authority, but who shall ultimately teach and be taught in love, even as a friend informs and improves a friend.

This age, now near a close, will be consummated in

the Paraclete—the representative of reason—the Spirit made flesh; who attends the great final struggle, and paves the way for the perfect triumph of Christ or Christian brothership.*

These are as the Brahma, the Vishnu, and the Seeva; the Creator, the Preserver, and the Destroyer. 1, The Father; 2, The chosen Son of the Father, who is the Alpha and Omega, under the Father, of the Christian system; 3, The incarnate Spirit of the Father, the destroyer of the "Letter," of the tares sown by the ambition or ignorance of the few, and left unweeded from the prejudiced and distorted veneration of the many.

THE LITTLE BOOK.

I stood in Ephesus, beside the ruined aqueduct, and the silver moon-gleam flooded the fallen columns, gorgeous in their fragments. Not a heart breathed for far around me; and the slopes of Corissus echoed distant to the howl of the jackal. Alone in the deserted plain, I watched the flickering fowl spring from the unhealthy marsh, and I drank the stillness.

Yet, once did those broken columns point to the high heavens; and here, a chorus of ten thousand worshippers swelled to the glory of Diana of the Ephesians. The wisdom of Athens, grovelling in her pride, responded the lofty litany. Now, Goddess! where are thy myriads? The Cross, too, has fallen which displaced thy symbols, ever-crescent Dian; and the candlestick is removed from the first of the churches. So was the decree, and the unwilling unwittingly attest. Was, then, one guilty, when all was formed for falling? We shall know. He came not to send peace, but a sword; and truly has the sword been wielded, nor loveth yet the sheath. Was, then, one guilty, when all were ordained to destroy, and to burn, and to blight? We shall know.

Rightly was it written, that by the letter should offences come; 'tis the letter killeth. Yet, woe unto them by whom they did come! Woful, indeed, were the history—the history of every priesthood—the history of every church,—for where is the church that hath not knelt in

* *Vide* Malachi iv. Isaiah xi. John xiv-xvi.

worship of the Letter? He alone, the Spirit of whose words (nor hath it quite been silent), shall yet fill the wide human heart, he alone was filled with all the fulness of the Spirit, for he was filled with all the fulness of Love, and God is Love.

The dust of the Prophet of thy fall, glory of Ionia, is beneath my feet. John! art thou conscious of thy Word's fulfilment? Or is it but thine ashes, mingling with the soil, that tarry till He come? Strange tales have been told of thee, hoary Prophet, by wonder-searching fools;* yet 'mid this silence, I dare not smile nor disbelieve.

Confidant of Jesus! sleepest thou still, or does thy spirit indeed stir from thy resting-place, as holy fables would instruct us? What foolish fear is this? What trembling seizes on my soul!—Seemeth the misty cloud shapes itself to life.—What whelming light!—Help me!—Oh, near me not!

* * * * *

And I answered, Relate to me now, and reveal concerning the seven spirits, and concerning the seals, and the trumpets and the seven last plagues.

And he said, The seven spirits of God are seven ages, and the seven ages are seven thousands.—Rev. iv. 5.

And the four living creatures are four of the thousands, and at the end of these, appeareth the Son of man, bearing light.—iv. 6.

For the Son of man standeth in the midst of the throne, and the four living creatures, and the four-and-twenty elders.—v. 6.

And the seven seals are the seven beginnings, and the seven trumpets are the seven continuings, and the seven vials are the seven endings of the seven thousands.—v. 1; viii. 6; xv. 1.

For this number is the completion of the earth, and the ear and the eye are filled with this number, and time itself shall be full, and this number shall be the filling thereof.

But I understood not, and I prayed again, Speak to me no longer in secrets, but show me, I beseech thee, the truth of the vision.

And he said to me, Be patient, O Edinian! for the

* See the Fathers, *passim*.

Lord will not hasten; but be watchful, for the time approacheth.

And he continued,—The four living creatures are over the four thousands, that are before the slaying of the Lamb.

And the four vials are poured out before his slaying, and the three vials, which are the three great woes, are poured after the slaying of the Lamb.

And the four-and-twenty elders are as the Alpha and the Omega of the angels of the Father, and thus are they round the throne, and bear crowns amid the four living creatures.—iv. 4.

AION I. *The Father.*—MILLENNIUM FIRST: *Age of the Lion—Adam to birth of Noah.*

First Seal, Trumpet and Vial, White Horse, &c.—A. M. circa 333 -666-1000; B. C. 4000-3000.

And in the first of the ages did man lie down like a lion, and rose up as a great lion, and strength was in the hands and in the life of man.—vi. 1; iv. 7.

And the opening of the first of the seals, is the first going forth of the Word; and the white horse, is the Word of the Truth in the soul of man, that went forth conquering and to conquer.—vi. 2.

For the truth shall die not though it faileth oft; and the time cometh when it shall be overwhelmed, and yet shall rise again as the grain that had fallen, and shall not fail again for ever.

And the days of the lion, when he rose from the earth, were the days of the sounding of the first of the trumpets, and a third part of those days was great woe, and a third part of the days of the lion was sadness.—viii. 7.

And the first vial was poured out upon the earth in the ending of the reign of the first living creature, in the days of the son of Methusael.—xvi. 2.

For (even as before Abraham, Christ was in the Spirit in the heart of the sons of Love) even so now was the spirit of the beast, though the full time of the beast was not yet, and men worshipped the image of the beast.

For the spirit of the beast and of the image of the beast, is the spirit of the destroyer and of the deceiver: and men had already begun to worship in spirit the sign of the beasts and of the dragon.

And disease and sin were upon the sons of men.

And error and mystery are also the marks of the beasts, and all error and all truth are from the Father.

For the error of all men is the bent shadow of truth, and the spirit of truth shall teach of the truth that is in error.

MILLENNIUM SECOND: Age of the Steer—Noah to Dispersion.

Second Seal, Trumpet and Vial, Red Horse; Deluge, Babel, &c.—A. M. circa 1333-1666-2000; B. C. 3000-2000.

And the days of the second of the living creatures were as the days of a steer.—iv. 7.

When the strength of the lion had departed, and the days of the sons of men were shortened;

And the knowledge and the art of man was the knowledge of the riches of the ground, and men knew but a part of the knowledge of a man.

And the opening of the second seal is the beginning of the second thousand; and the sign thereof is a red horse and a horseman with a sword.—vi. 3.

And destruction began to prevail upon the earth, and men destroyed their brethren, and men of renown trod upon the hearts of the multitude.

And the second trumpet sounded, and in the days of the sounding of the second trumpet was great grief, and the third part of the days of the second thousand was sadness, and death waited on the deep.—viii. 8.

And the second vial was poured out in the ending of the days of the second thousand, and every living soul died in the sea.—xvi. 3.

And from Adam, who is the beginning of all men, unto Noah, who is the beginning of all men, is the Aion of the Father.

When the invisible things of the Father, which is the Spirit of all things, were to be seen but by the things that were made;

And when man was a child.

And the reign of the Word, and of the Promise, which is also the Word of the Father, and the reign of the Spirit, which is also the enlightening spirit of the Father, were to come.

For the Father, which is Spirit, which is Cause, reigneth over all things, and unto Noah, and from Noah.

And the Father is the Creator of all things, and the restorer of all things, and the Alpha and Omega of all things; and the Son is the Alpha and the Omega of the New Creation under the Father.

And in Adam was the Father made flesh, for he was the symbol of the Father, and the Father restorer in Noah.

And these were the fathers of three, and the fathers under the Spirit, of the error of the nations, wherein is hidden the truth.

AION II. *The Word*.—MILLENNIUM THIRD: *Age of the Man—Abraham to David*.

Third Seal, Trumpet and Vial, Black Horse; Moses, Gideon to David, Idolatry of Jews, Restoration, &c.—A. M. circa 2333–2666–3000; B. C. 2000–1000.

And the days of the third of the living creatures were as the days of a man, and man had gained the knowledge of a man.—iv. 7.

And the horseman who sat upon the black horse was Famine, and the Father of the nations went down to Egypt in the beginning of those days, because of the famine.—vi. 5.

And the voice in the midst of the four living creatures was the voice of a man, which said, “A small measure of wheat for a denarius, and three small measures of barley for a denarius, and see that thou hurt not the oil and the wine.”—vi. 6.

And the third trumpet was sounded, and grief, and sadness, and death, was yet upon the third part of men.—viii. 10.

Even in the days of the teachings of Moses, who knew but in part, and knew not that God is not the God alone of the Jews, but hateth the craftiness of all nations.

But the evil and the good which were caused by Moses under the Father, were of the means unto the end of the Father.

And Moses was as the falling of the star in the days of the third of the trumpets.

And the third of the vials was poured out at the end of the days of the third living creature, and the prophets and saints of the Lord were slain in those days.—xvi. 4.

And the prophets of the Lord were avenged in the days of the third of the thousands.

In the times of the oppression of the stubborn Israel, who are the chosen prophets of the Father, when they had returned from the worshipping of the gods of Moab and of Syria, unto the days of the Poet-King.

MILLENNIUM FOURTH: *Age of the Eagle—Solomon to Christ.*

Fourth Seal, Trumpet and Vial, Pale Horse; Era of Prophets, Augustan Age, &c.—A. M. circa 3333–3666–4000; B. C. 1000–A. D.

And the eagle is the fourth of the living creatures which are round the throne, and the days of the last of the four thousands are as the days of an eagle.—iv. 7.

For the wisdom of man arose in those days, and sprang from the earth, and the sun was approached by the wisdom of man.

From the wisdom of Solomon to the wisdom of Jesus, was there wisdom in those days, yet seeing they saw not, nor knew that their eyes were blinded.

And Jesus alone knew, for great knowledge and wisdom and love were given him of the Father.

And the fourth seal was opened in the beginning of the days of the eagle, and death went forth on the pale horse, and waited for the sounding of the fourth trumpet, and hell waited for the sounding of the fourth of the trumpets.—vi. 7.

And the fourth angel sounded, and fourfold woe was upon the third part of men, and upon their deceitful wisdom.—viii. 12.

And the holy prophets spake in those days, and cried with a loud voice; and the voice of warning was heard because of the woes that were yet to come, and of the trumpets of the last three angels.—viii. 13.

And the fourth vial was poured out in the days when the prophets had fallen asleep.—xvi. 8.

And the world was sunk in folly in the days when the prophets had departed, and man was scorched with the sun of his own wisdom.

And men blasphemed and worshipped idols, and a few longed for the coming of the Lamb, in the days of the Bathkol, which is as the daughter of the voice of the Word.

And many repented not, and tyranny and death were upon the sons of men, and many were slain in those days, and many destroyed and pitied not.

And then was the end of the reign of the four living creatures, and glory and woe and glory was to come.

And from Abraham to whom was the promise of the Word, unto Jesus who is the fulfilling of the Word, was the Aion of the Word.

And the word of truth was made manifest in the flesh, even in the person of Jesus, which createth all things anew in the spirit.

And the reign of the Spirit, which is the Spirit of the Word, which is the Word of the Father, was to come.

AION III. *The Spirit.*—MILLENNIUM FIFTH: *Christ to Norman Conquest.*

Fifth Seal, Trumpet and Vial; First of the "three Angels," or periods of Protestation against Dragon. First Beast, Apollyon, Darkness of Middle Ages.—A. D. circa 333-666-1000.

And the Lamb was slain in the beginning of the days of the fifth thousand, in the days of the opening of the fifth seal.

And the world knew him not, but I knew him.

And the opening of the fifth seal was the beginning of the first of the last three of the thousands, which are the latter days of the earth.—vi. 9.

And many were slain in those days for the testimony which they held, and they possessed their souls in patience until more should be slain, and till the end of the sixth of the thousands.

And now do they sleep, but they shall awake at the end of the times, and white robes shall be given them, as I saw in the vision.

And the fifth of the trumpets is the continuing of the fifth of the thousands.—ix. 1.

And during the sounding of the fifth of the trumpets, were many woes, and power was given to the locusts to destroy many.—ix. 2.

Many woes were there in those days; but Apollyon and the first beast were the chief of the woes of those days.

And power was given to Apollyon—who cometh from

the east—over the sons of men, and to his followers, for a hundred and fifty of those days, which are a hundred and fifty of the years of those days, and of the days of the fifth vial.—ix. 5.

And this destroyer was the angel of the Lord, to do these things, and knew not that he was the angel of the Lord, to the wounding of the dragon, whose death was not yet.

And the dragon was in the beginning of those days, and the beast with seven heads and ten horns, whom ye know.—xii. 3.

For the dragon was the most powerful of the kingdoms of the earth, in the beginning of the fifth of the thousands.

And his power was given to the beast, which increased in strength in the days of the fifth trumpet, which are the mid-third of the fifth of the thousands, even to six hundred threescore and six.—xiii. 18.

(And this number is also the number of a man, for it is the sum of the numberings of the powers of a man, which are to six times six.)

And they blasphemed the Father of all men, and called themselves fathers of the church of the Most High, which knoweth no father but God, and no lord but the Son of the Father.

And the number of the first of the two beasts, is the number whence all periods of the prophet shall henceforth be numbered.

And blessed is he that waiteth and cometh to the end of the greatest of these numbers, even the number of Daniel.—Dan. xii. 12.

For the end of that number is the opening of the seventh seal, and the beginning of the last of the thousands.

And when the fifth vial was poured upon the earth, it was poured upon the seat of the first of the two beasts which should follow the dragon.—xvi. 10.

And darkness and grief was upon the face of the earth in those days, because of the reign of the beast.

And then was the end of the first of the thousands, after the slaying of the Lamb.

(To be Concluded in our next.)

FIRST GRIEF.

THEY tell me, first and early love
 Outlives all after-dreams;
 But the memory of a first great grief
 To me more lasting seems:
 The grief that marks our dawning youth
 To memory ever clings,
 And o'er the path of future years
 A lengthen'd shadow flings.

Oh! oft my mind recalls the hour,
 When to my father's home
 Death came—an uninvited guest—
 From his dwelling in the tomb!
 I had not seen his face before;
 I shudder'd at the sight;
 And I shudder still to think upon
 The anguish of that night!

A youthful brow and ruddy cheek
 Became all cold and wan;—
 An eye grew dim in which the light
 Of radiant fancy shone:
 Cold was the cheek, and cold the brow—
 The eye was fix'd and dim;
 And one there mourn'd a brother dead,
 Who would have died for him!

I know not if 'twas summer then—
 I know not if 'twas spring;
 But if the birds sang on the trees,
 I did not hear them sing;
 If flowers came forth to deck the earth,
 Their bloom I did not see—
 I look'd upon one wither'd flower,
 And none else bloom'd for me!

A sad and silent time it was
 Within that house of woe;
 All eyes were dull and overcast,
 And every voice was low!—

And from each cheek at intervals
 The blood appear'd to start,
 As if recall'd, in sudden haste,
 To aid the sinking heart!

Softly we trode, as if afraid
 To mar the sleeper's sleep,
 And stole last looks of his pale face,
 For memory to keep!
 With him the agony was o'er,
 And now the pain was ours,
 As thoughts of his sweet childhood rose,
 Like odour from dead flowers!

And when, at last, he was borne afar
 From the world's weary strife,
 How oft in thought did we again
 Live o'er his little life!—
 His every look—his every word—
 His very voice's tone—
 Came back to us, like things whose worth
 Is only prized when gone!

The grief has pass'd with years away,
 And joy has been my lot;
 But the one is oft remember'd,
 And the other soon forgot.
 The gayest hours trip lightest by,
 And leave the faintest trace;
 But the deep, deep track that sorrow wears,
 No time can e'er efface!

MAY, 1839.

J. H. JUN.

REVIEW.

The Rights of Animals, and Man's Obligation to Treat them with Humanity. By Wm. Hamilton Drummond, D. D., M. R. I. A.—London, Mardon, Smallfield & Son, and Green; Glasgow, Hedderwick & Son. 1839.

THIS is a book which it does one's head and heart good to read. It evinces extensive scholarship, highly cultivated taste, an enlightened philosophy, and it is run-

ning over with the spirit of the purest Christian benevolence. We have seldom sat down to the perusal of a book with greater pleasure, or risen from it with greater reluctance. If all men and women, we have said to ourselves, were like the author of "The Rights of Animals," what a present heaven would not earth become! Knowledge and benevolence would be co-extensive with humanity—the rights of each would be respected by all—each would do to all as he or she would wish to be done by—the most insignificant or unsightly thing that creeps or crawls would be regarded, not in words, but in reality, as the workmanship of the same great Being who made man erect in his own image, not that he might in the wantonness of his power, and for the sake of a spurious sport, bring "even the sparrow" to the ground—but that he might be a co-worker with Himself, with Him whose holiest name is *Love*, and whose tender mercies are over *all* his works, in the diffusion of happiness amongst all the creatures which live, move, and have their being in Divine beneficence. But all men, unfortunately, are not like the Poet of Benevolence; and hence the necessity of such works as his present one, on "The Rights of Animals," being written, printed, and widely circulated.

The work is divided into twelve chapters—in which the following important topics are discussed:—The obligation of man towards the inferior and dependent creatures;—Does Christianity inculcate the duty of humanity to animals?—Man's right to the flesh of animals;—Man's right to hunting and fishing;—Man's right to the use of animals limited;—On the use of animals in the designs of Providence;—The benefits derived from animals—their docility, obedience, and affection for man, an argument for treating them with humanity;—Causes of cruelty to animals, *viz.* Gambling and the love of gain, Brutal passions and the love of sport, Luxury and gluttony, Ignorance and false pretences, Antipathies, Love of science—Vivisection, Natural history;—Humanity to animals considered as a subject of education;—Shall animals exist hereafter?—Cruelty admits of no defence.

In Chapter II. on "The obligation of man towards the inferior and dependent creatures," Dr. Drummond, with no less truth than beauty, remarks,—

In a country like England, where the duties of morality and religion have such a host of able and eloquent advocates, it seems strange that this duty of humanity to animals has not occupied a much larger portion of their time and advocacy. Is it only now, that men are beginning to discover that they have obligations to their fellow-commoners of the earth? Benevolence, pity, mercy, compassion, are all moral virtues taught by reason, inculcated by religion; and surely no one will affirm, that they should not be extended to every being susceptible of benefit from their influence. The inferior animals have passions, feelings, sensibilities, as well as the lordly creature man. Many of them have the conjugal, the paternal, and maternal affections strong and indomitable, even in torture and death. They are grateful to their benefactor; and some of them, as the dog, would venture life and limb in his defence. Their strength, their cunning, their fleetness, their labours, the fruits of their industry, are all for man's service—not for his food and raiment only, but for his luxury and ornament. The furs of quadrupeds, the plumage of birds, the pearly covering of the testaceous families, are the tributes which are paid him. Even the insect tribes work for his gratification—one concocts the sweetest of fluids for his beverage—another spins the most beautiful thread for his clothing.

A consideration of the physical benefits derived from animals should teach man to reciprocate them as far as may be practicable, or suited to creatures so differently constituted—to regard them not with cold selfishness as automata, constructed, like the toys of children, for his pleasure only; but with kindness, as being susceptible of feelings analogous to his own, and at the same time with pious gratitude to the Giver of all, for having ordained him to be the lord of so extensive and varied a creation.

And again, in Chapter III. in discussing the question, “Does Christianity inculcate the duty of humanity to animals?” he observes, in the same felicitous style,—

Many of our Saviour's discourses are illustrated with incomparable beauty, by allusions to external nature, and images taken from the vegetable and animal kingdoms, from which we are persuaded of his love to both. When he teaches us to confide in the constant superintending providence of God, and not to be too anxiously engrossed by the cares of life, perplexing our thoughts about food and raiment, he desires us to consider the lilies of the field which neither toil nor spin, and yet Solomon, in all his glory, was not arrayed like one of these, “Behold the fowls of the air,” said he, “for they sow not, neither do they reap, nor gather into

barns; yet your heavenly Father feedeth them." Matt. vi. 26. The very idea, that God has such a love for them as to feed them, induces the belief, that he requires all, under whose dominion they may be subjugated, to show them equal kindness, and that he will not suffer them to be injuriously treated without rebuke or castigation. To FEED, is to do an act of beneficence, and implies a regard for the comfort and well-being of the creatures that are fed. A man who has a number of animals under his protection, for the mere pleasure of observing their instincts and habits, would not willingly see any of them in the ruffian hands of a spoiler, nor subjected to any species of abuse. He considers an injury to his hound, his hawk, or his singing-bird, as done to himself, and demands such apology or compensation as the case may require. Much more, then, may we suppose, that it must be highly offensive to the all-bounteous Creator, who formed them and gave them peculiar faculties, to see them wantonly molested and injured. We think it, therefore, incontrovertible, that the Saviour, by this single expression, "GOD FEED-ETH THEM," teaches a lesson of humanity to every reflecting mind, not less strongly than if he had inculcated it by the most positive precepts, and armed it by sanctions the most awful. God feedeth them! This single consideration is pregnant with instruction. They are God's pensioners—he fills their hearts, as the hearts of the children of men, with food and gladness; provides for them their mossy couch, gives them a shelter in the umbrageous foliage, or allots them their habitation in the cliffs or depths of the ocean; and furnishes them with abundance of nutriment in the rich produce of the fields, in the insect-loaded gale, or the waters of the fishy sea: and though he gives man the privilege to use them as his wants and necessities require, he gives no authority to abuse the privilege, and convert liberty into lawless licentiousness. What! shall the Blessed Author of All have thus declared they are his, and under his protection—shall he have displayed his power, his wisdom, his munificence in creating, clothing, and feeding them, only to lure the sportsman to go forth, girt with the instruments of death, to ravage and destroy; and where God gave the music of birds, with the animating sounds of life, and all the cheerfulness of love and joy, to spread the stillness of desolation, and turn the fair aspect of nature into a scene of carnage and slaughter? Let us not suppose it.

We would very gladly strengthen our recommendatory notice, by more copious extracts; but our limits forbid. The quotations we have given, however, are sufficient, we think, to show that our encomiums are not unmerited;

and we trust that their perusal will induce all who can afford it, to procure Dr. Drummond's book for themselves, and carefully to read and digest its entire contents.

A Concise View of the Evidences & Corruptions of Christianity. By P. M. Carey.—p. 298. London, Smallfield & Son.

THIS is a very interesting and instructive volume, the production evidently of a man of reflection and inquiry, and bearing, on every page, the marks of patient investigation and undisguised sincerity. The nature and objects of the work may be gathered from the Preface:—

Having in the early part of my life professed myself an unbeliever in Christianity, and endeavoured, on all occasions, to justify my dissent by argument, I conceive it to be a duty which I owe to myself, as well as to those whom I may have misled, to state publicly the reasons which have induced me to change my sentiments, and adopt that religion to which I formerly refused my assent.

From what I have experienced in myself, and observed in others, I entertain no doubt that the strongest objections of unbelievers, are applicable rather to the abuses and corruptions which have been introduced into Christianity, by the misguided zeal or interested views of its professors, than to the genuine doctrines of Revelation; and if I were obliged to adopt the tenets which are considered by several church establishments as essential parts of their faith, my objections would be as strong as ever.

The Gospel is acknowledged by all Christians to be the standard of their faith and the rule of their conduct; but the Bible cannot be swallowed at one gulp, and it is a truth which cannot be denied, that the great majority of Christians derive the first impressions of their religion, not from the Bible itself, but from the doctrines of the particular church under which they happen to be born. In Roman Catholic countries, the first doctrines they are taught are Transubstantiation and the Adoration of the Host. Those who are born under the auspices of the Church of England, are taught to believe in the Trinity and the Divinity [Deity] of Christ, long before they are sufficiently acquainted with Scripture to deduce those tenets from that source; while the doctrine of Predestination is the favourite dogma of the Calvinists. Thus they become Roman Catholics, Church of England men, and Predestinarians, before they can be said to be really Christians. That they adopt the creed of their particular church, rather than the doctrines of the Gospel, is manifest from

this consideration, that ninety-nine in a hundred follow the doctrines of the sect in which they received the first impressions of their religion; which can proceed only from the influence of early instructions, by which they are led to confound the particular tenets of their church with those of Christianity itself; for, as the minds of the Catholic and the Protestant do not materially differ in other respects, I can no otherwise account for the general and almost universal adherence of each to that mode of faith in which he has been brought up, than to the influence of the first impressions which they have imbibed, in the first lessons they have received from their original instructors. The consequence is, that when, amidst the corruptions to which Christianity has at different times been exposed, any particular tenet appears so absurd and irreconcilable to common sense, that no rational man can admit it as an article of faith; yet, if it constitutes a doctrine of the sect in which the man who repudiates it has been brought up, he is very apt to abjure the religion which he imagines sanctions such absurdity, instead of examining whether it is really a doctrine of that religion, or a corruption of its purity, adopted by that sect in which he has been brought up.

This is, perhaps, the most frequent cause of infidelity; few people have the leisure or inclination, and all have not the capacity to enter into such disquisitions; and being taught to consider the tenets of their sect to be the genuine doctrines of Christianity, they make no distinction between them, and reject them both without any further consideration. This, I am satisfied, was my case, till, on further investigation, I found that those tenets which I could not admit, were not the genuine doctrines of Christianity as contained in the Gospels, but the corruptions of the churches, which through ignorance, or other motives, had imposed them on the world as articles of faith; and I found that I could dissent from the church, without in the least impairing my faith in the real doctrines of Revelation.

These observations merit the serious and practical consideration of every class of religionists; they call on every one who has rejected Christianity in consequence of the corruptions which have been attached to its simple and benevolent faith, to go to its own records to learn its genuine nature, tendency, and spirit. In his preface, Mr. Carey has sketched with great fidelity the moving causes of prevalent infidelity. Our own experience and observation are confirmatory of the truth of his statements. The upholder of so-called Orthodoxy should lay

these statements to heart. When launching his denunciations against infidelity, and falsely alleging the infidel tendencies of the Unitarianism he maligns, his words of bitterness should be checked by the knowledge and the proof, that the sin of the infidelity he denounces lies at the door of the Orthodoxy he defends as evangelical Christianity; and that the Unitarianism he vilifies is the sanctuary of safety from its dreariness. The Christian Unitarian should be encouraged by these statements and facts, more widely to make known the truths of the uncorrupted Gospel, that the tarnished honour of Christianity may be vindicated from its corrupters, and that the truth and benevolence of its sacred teachings may make glad the hearts of those who know not their vitality and power.

The volume comprises thirteen chapters, an introduction, conclusion, and appendix; and treats of Natural religion; Belief in a future state; Fundamental truths of Christianity; the Trinity; Atonement; Eternity of punishment; Grace; Historical evidences of Christianity; Internal evidences; Prophecies; Objections to Christianity; Adoption of Christianity; Christian rites and ceremonies; Matter and spirit; Genuineness and authenticity of the Scriptures; the Resurrection; Faith. Under these various heads, much information will be found, and sound instruction will be derived from an attentive perusal of the author's valuable remarks. His conclusions may not always be acceded to; but no one can read this book without admiring the earnestness and moral honesty of the writer. The remarks on War are powerful and Christian; the explanations of Scripture passages are often lucid and convincing, and the arguments for the truth of Christianity cogent and striking. From the author's leaning to the idea of the annihilation of the wicked, we utterly dissent, conceiving that conclusion to be at war with the attributes of God, and the whole spirit and purpose of Christianity; but the reasonings of a mind like that of Mr. Carey will ever merit respectful consideration, whilst his desire of advancing the intellectual and moral improvement of his fellow-creatures will ensure the heartfelt approbation of every Christian.

MONTHLY RECORD.

JUNE 1, 1839.

A Social Meeting of the Teachers and Friends of the Sunday-School connected with the Unitarian Chapel, took place on March 29, at Portsmouth. Upwards of 200 persons sat down to tea, and the company was afterwards considerably increased. The Rev/ Henry Hawkes, their esteemed minister, opened the meeting with a short address to the Supreme Being; and after tea, a hymn of thanskgiving was sung. The Chairman, the Rev. E. Kell, then called their attention to the objects of the meeting, and observed, that Sunday-schools were of incalculable importance as a means of rescuing their fellow-creatures from the miseries of ignorance and vice, and training up, in the nurture and admonition of the Lord, those who might otherwise become outcasts of society. He adverted to the beneficial effects of a Sunday-school on the teachers' own minds, as it was impossible that they could be constantly employed in imparting religious truth to others, without being more strongly impressed with its importance, and thus becoming more deeply interested in religion themselves. He considered Sunday-schools also as a kind of nursery for a congregation, as it was natural to suppose that some of the pupils would become attached to the place of worship at which they had been brought up. So important did he consider Sunday-schools to the welfare of a religious society, that generally the prosperity of a Sunday-school may in some measure be regarded as an index of the prosperity of a congregation; and, at all events, in the present state of religious parties in this country, they were among the most valuable institutions for the promotion of the cause of pure and uncorrupted Christianity. That cause (the Chairman said), he felt assured, as he believed in the Word of God, would ultimately succeed. Few as we were comparatively in numbers, aspersed or looked down upon by a large portion of our fellow-Christians, he yet felt confident that the principles which we professed would one day become the principles of all professing Christians. When he considered the spirit of free inquiry which was abroad in the world, on all the great topics of human investigation, and which would ultimately be directed to the subject of religion —when he considered the great changes which have taken place in the religious opinions of large bodies of our fellow-Christians, a change not the less certain because not avowed, and which must be obvious to any one who would contrast the declaration of religious sentiment, published by

the Independent denomination some years ago, with that of the Assembly's Catechism—when he saw the progress of Unitarianism in a country freed from the incubus of a National Establishment, as in America, where there were upwards of 2,000 congregations holding Unitarian sentiments—when he remarked also, the eager desire which had lately pervaded our own body, to discover the best methods of promoting our cause,—he could not but regard all these circumstances as indications of the final triumph of Unitarianism. But, in order to bring about this desirable result, we must exert ourselves more than we have hitherto done. We must not remain with our hands idly folded before us, and expect that the work will accomplish itself. Providence does not thus carry on any of its great designs or operations for the benefit of the human race. When the husbandman commits the precious seed to the ground, he does not wait inactive till the time of harvest, but he extends to it a fostering care, and preserves it from noxious weeds. And so must it be with the seed of divine truth. We must labour diligently in every possible way for the promotion of its growth. Whilst we cherish a spirit of charity towards our fellow-Christians, uniting with them in all works and labours of love, we must, on all suitable occasions, boldly avow our own religious sentiments. We must maintain a cordial co-operation among our churches. We must support those institutions connected with our chapels which are useful to our fellow-creatures, and which have a tendency to bring the members of the congregation into closer union with each other, so that they may meet together at other times than on the Sabbath. Above all, we must cherish a spirit of vital piety, without which, we shall never succeed. We must impress our own minds with a sense of the importance of religion to our happiness in this world and the next. And if we do feel the consolations of religion in our own breasts, if we experience its sanctifying and cheering efficacy, if it is to us indeed “the pearl of great price,” we *shall* exert ourselves to diffuse its influence. If we feel we are in possession of a treasure of inestimable value to ourselves, we shall not, we dare not, withhold the participation of it from others. We can scarcely be indifferent or lukewarm in such a cause. Let us imitate the piety of those great and good men who were the first to call the attention of their countrymen to the primitive doctrines of the Gospel, and who were as much distinguished for their piety as for the extent of their erudition and attainments. Let us imitate the piety of a Lindsey, which led him to give up high emoluments in the Church, and the hope of future preferment, that he might preach what he considered “the truth as it is in Jesus.” Let us cherish the

piety of a Priestley, who devoted the whole of his life to the propagation of unpopular truth, careless alike of the smiles or the frowns of man, though it caused him to close his days in a foreign land. Let us imitate the piety of a cloud of other witnesses, too much endeared to us to be easily forgotten, who may be said to have "left all to follow Jesus." It was piety which lay at the foundation of their zeal; and if we copy their bright example, and use the exertions before alluded to, there can be little doubt of success. Wherever this spirit actuates a minister and congregation, except, indeed, under very peculiar circumstances, our cause prospers. He would almost as soon expect the law of gravitation to cease to operate, as that, where suitable exertions were made for the promotion of truth, in humble dependence on the Divine blessing, there should be no correspondent success. He was happy to see so numerous an assemblage on that occasion, and hailed it as an omen of increased zeal in the promotion of truth.

The Chairman then called on Mr. Price to read the Report of the School for the past year, which was highly interesting, and contained a merited eulogium on the late Mr. John Pounds,* who, though a poor shoemaker, had been for many years a gratuitous daily instructor of destitute children; and many of whose pupils had been sent to their Sunday-school. The Rev. H. Hawkes, the Rev. J. Foster, Messrs. Brannon and Pinnock, of Newport, Price, Jeffray, Sheppard, and others, then addressed the meeting, and kept up its interest till a late hour. They pointed out the great advantage of a Sunday-school at Portsmouth, a place from which were sent so many of our brave tars, who carried the impression of our character and manners to foreign countries. The importance of Sunday-school instruction, not only for the poorer classes, but for the class *above them*, was urged, and the best modes of Sunday-school tuition were discussed. Reference was made to the importance of supporting liberally institutions connected with the Chapel, as the Library, which is one of the best of the kind in the kingdom; and an interesting address on Universal Education was delivered by a gentleman of the Independent connection, who had been present to show his good-will to the objects of the meeting. Between the speeches, the choir of the Chapel enlivened the proceedings of the evening by some excellent pieces of music. We are happy to say, that a surplus was realised for the benefit of the School, after all the expenses had been defrayed; and we believe that the evening will be long remem-

* *Vide* Memoir of Mr. John Pounds, price 3d., to be had of Smallfield & Son, London.

bered as one of improvement, as well as gratification, to all present.

DIED, January 6, 1839, at her residence, Belle-Vue Place, Mile-End Road, London, Mrs. Sarah Jane Young, in her forty-fourth year, after a long and painful illness, which she bore with much Christian fortitude. She was formerly an active member and visitor of the sick, in the Wesleyan connection at Leeds, Yorkshire, in which capacity, her exertions brought on a disease at the heart, which ultimately produced dropsy. Being of a reflective turn of mind, she began to doubt the dogma of the Trinity, and in particular, the personality of the Holy Ghost. On leaving Leeds, and her subsequent settlement in London, she was induced by some friends to attend some Unitarian lectures, which she accordingly did, and in particular, a controversial course delivered at the "New Meeting, Gravel Pit, Hackney" (Rev. Robert Aspland's). The result of which was, as might be expected, her entire conviction of the sole Unity, and infinite perfections of the Father only, as the proper object of religious adoration. She died in peace with those who continued to differ with her, praying for their redemption from error; and in her very last moments, praised and thanked God, that she had arrived at the truth, and embraced the faith (as she conceived) once delivered to the saints. She expired without any perceptible emotion; and it may be truly said in Scriptural language, that "she fell asleep in Jesus." The Rev. R. K. Philp, at her request, attended the funeral, and delivered a most impressive oration at the grave; and on the Sunday following, at the Domestic Mission Chapel, preached an appropriate sermon to a good congregation, from the words, "It is appointed unto all men once to die, and after that the judgment."

DIED, on Wednesday, March 27, after an illness of only three days, in his sixty-sixth year, Mr. John Talbot, of Leeds, eldest son of the late Mr. Matthew Talbot (author of the "Analysis of the Bible"), brother-in-law to Mr. Baines, M. P. and father of the Rev. Edward Talbot, of Tenterden, Kent. The deceased for thirty-five years occupied a confidential post in the office of the *Leeds Mercury*. A few years after this paper became the property of Mr. Baines, Mr. Talbot joined him as assistant editor, which office he filled for nearly twenty years, through one of the most eventful periods in the history of the country, to the high satisfaction, not only of the proprietor, but we believe also of the public. His talents and character commanded universal respect. From his youth, in the early part of the French Revolution,

when it was unpopular and at times even unsafe, to hold the principles of Reform, Mr. Talbot was a consistent and staunch Reformer, a friend to Civil and Religious Liberty, and conscientiously opposed to war. These principles he held, temperately, and on that account the more firmly, through life. The leading characteristics of his mind were perspicacity, shrewdness, and solidity, with a happy combination of caution and boldness. He was inquisitively alive to the reception of knowledge and truth. His chief moral characteristic was a strict, we may almost say, a stern integrity, which recoiled with indignation from whatever was false or dishonourable; to which may be added a sensitive independence. His feelings were in a high degree warm and kindly. His death is a heavy loss to his family and friends, and is sincerely lamented by the Editors of this paper, to whom he was for so many years a faithful and judicious adviser.—*Leeds Mercury*.

NEW UNITARIAN CHAPEL, BIRMINGHAM.—On Wednesday, May 1, the first stone of a new Unitarian Chapel, to be erected upon a substantial and extensive scale, with large Schools attached to it, was laid on the celebrated Newhall Hill. The society with whom the undertaking originated, met at one o'clock, at their temporary place of worship in Cambridge-street; from whence, accompanied by the teachers and children of their schools, they walked in procession to the site of the building. The Rev. Hugh Hutton, the Rev. John Palmer of Dudley, and the Rev. Samuel Bache, Unitarian ministers, Thomas Gibson, Esq., the congregational choir, and a large concourse of persons were in attendance to receive them. The ceremony was commenced by singing the hymn, "Before Jehovah's awful throne." After which, the Rev. Mr. Bache offered up an appropriate prayer, in which the members joined with the utmost reverence. Mr. Pryme then came forward to present a silver trowel (which had been purchased by the penny subscription amongst the school children) to Mr. Gibson, the venerable individual who had given towards the building of this chapel £1000. Mr. Pryme's address was truly excellent, and characterised by sound sense and Christian feeling. The trowel bore the following inscription:—"Presented, May 1st, 1839, by the Teachers and Pupils of the Sunday-schools connected with the Unitarian Society, Cambridge-street, Birmingham, to Thomas Gibson, Esq., on the occasion of his laying the first stone of the Chapel and Schools on Newhall Hill, for the use of the Society, in grateful testimony of his generous support of the institution from its establishment, August the 17th, 1834."

This interesting part of the ceremony having been gone through, another hymn, "Hark, the glad sound, the Saviour comes," was sung, after which, the stone, in which were imbedded a silver shilling, a sixpence, and a fourpenny piece, of the present reign, were lowered down, and the ceremony of setting it was performed by Mr. Gibson.

The Rev. Hugh Hutton then stood upon the stone, and delivered a very eloquent and impressive address, which was listened to by all present with marked attention. The Rev. gentleman began by reminding the assembly, that exactly one hundred and fifty years had rolled away since the erection of the first Protestant Dissenting house of worship in Birmingham, on the site on which the present Old Meeting-house stands; and expressed his gratification at being found, on the third return of the great year of jubilee since that important event, engaged in so appropriate a work as that which thus brought them together. "And now," said the Rev. gentleman, "united in the maintenance of the great principles of Unitarian Christianity, we are laying the foundations of the third temple within the circuit of our town, sacred to free and fearless inquiry; sacred to religion, unfettered with creeds, and unencumbered with schemes to produce uniformity of opinion; sacred to the vindication of intellectual and moral liberty for the universal race of man." After noticing some of the leading views entertained by the body of Christians, by whom the building was to be erected, to the circumstances which compelled Unitarians to separate themselves, in profession and communion, but not in affection and spirit, from other Christian denominations, and to the sacred responsibilities which the promoters of that erection were taking upon themselves, to support the interests of the pure religion of Christ, the honour and glory of the only true God the Father, the cause of education, and the extension of truth, virtue, peace, and happiness, among their fellow-creatures, the address concluded with the following peroration. "The scene around us naturally and irresistibly associates with itself in our minds, the claims, the struggles, and the triumphs of liberty. Often has the banner been here unfurled, which summoned Britons to the peaceful, bloodless contest, for their rights; here, too, when the victory was won, has the harmony of ten thousand hearts and tongues sent up the spontaneous offering of gratitude and devotion to the gracious Author of all mercies. May the ground, so consecrated, bear henceforth perpetual witness to the growth among us, of that nobler, personal, moral freedom, without which all the rights and immunities of external liberty are comparatively valueless; but with which, they constitute a blessing not to be exchanged for the contents of

a world! Here may spiritual freedom be cherished, cultivated, and matured, in many a soul! Here may that pure word of Christ be preached, which maketh free indeed! Here may the spirit of the Saviour continually reside, shedding its holy influence over many successive generations of his followers; for wherever it reigns, there is genuine, abiding liberty, even the 'glorious liberty' which characterises the children of God. And when all their conflicts with the adversities and temptations of life are ended—when these foundations shall be upturned, in the final dissolution of this earthly fabric—when the dry land and the sea shall have given back their dead, and all the fashion of the present world shall have passed away,—may all those who have here been taught to glorify God in their hearts and lives, be found among that innumerable multitude, who shall celebrate their redemption from sin and death with eternal praises, and who shall rejoice, in the presence of their Almighty Deliverer, in the possession of an immortal and incorruptible inheritance! Amen."

At the conclusion of the address, an anthem, "Blessed be the Lord God of Israel, world without end," was performed, and closed the ceremony; after which, the members of the society and ministers left the ground, and proceeded to the Town Hall, where arrangements had been made for a tea-party.

The hall was most tastefully decorated with a great profusion of beautiful flowers, supplied from the gardens of Mr. Phipson, Mr. Beale, and other Unitarian gentlemen of the town and neighbourhood. We never saw the hall on any similar occasion so tastefully ornamented. Over the chair was the picture of Dr. Priestley; and on each side, in front of the organ gallery, were large and beautifully executed likenesses of the late Edward Corn, Esq. Mr. Luckcock, Thomas Gibson, Esq. and several other distinguished members of the Unitarian body. From each corner of the building ascended to the ceiling a wreath of flowers, and around the front of the galleries hung large bunches of evergreens, interspersed with busts, landscapes, and various drawings, supplied by the members of the society for the occasion. Eight hundred persons sat down to tea.

The Rev. S. Bache offered up prayer, and the Rev. John Palmer was called to preside.

Mr. Edward Martin proposed the first resolution:—"Faith, Hope, and Charity. That this meeting congratulates itself on the circumstance which has called it together, *viz.*, the laying of the first stone of another building in this town, for the worship of the only living and true God, through our

Lord Jesus Christ; and whilst in the unrestrained exercise of those incorruptible principles which have been the support of others in a less prosperous condition, this meeting would not be unmindful of the difficult position in which the illustrious Priestley and those who suffered with him, were so conspicuously placed; and may the same invincible spirit of truth which animated them, and by which they were more than conquerors, universally operate in the minds of men; that they, searching the Scriptures, may prove all things, and hold fast that which is good, and thus become examples to the believers, in word, in conversation, in charity, in spirit, in faith, and in purity." The first part of the resolution, the congratulations of the meeting, were asked for, in consequence of the occasion under which they were called together, namely, the laying of the first stone of the third Unitarian Chapel in Birmingham. It was to him a matter of congratulation, that a third chapel should be called for, and upon that point he should say a few words. In the first place, he should notice the necessity which existed for a third building; secondly, he should notice the funds necessary for the completion of it; and thirdly, he should show the effect it would have upon the other two chapels in the town. They all knew that the parties with whom the design originated, had existed in the town for some time past as a separate and independent society, carrying on their own religious worship, and maintaining their own schools, independent of the other congregations, and without any connection with any other society. Their schools had been increasing since the formation of the society, and, from a document lately published, it appeared that no less than four hundred and fifty children were at present seeking education from them. Their accommodation consequently became too limited, and they had been compelled to refuse admission to any more. The number who attended public worship had also greatly increased, and they could not find accommodation enough for the people in their rooms. Numbers had applied for, and could not procure, sittings; and was it to be wondered at, that the society would, under such circumstances, avail themselves of the first opportunity to extend their chapel and schools, and, with them, their usefulness? With respect to the funds that would be necessary for the completion of the work, he would say, that when they considered the parties who had undertaken it, that they were men of discretion and judgment, a great proportion of them men of business habits, they had good reason to think they had not entered upon it without calculating the cost, and he thought he would be fully justified in asking for them the confidence of the Unitarian body. He believed they never would have entered upon it

without being well assured that they possessed the means of perfecting the work; and he most heartily called upon that meeting to express their confidence in the society. He now came to the effect it would have upon the other chapels in the town. There was no such thing as rivalry contemplated. In Birmingham there was room for them all. Unitarianism was making rapid progress in this town; and he thought, if their ministers were stirred up to more active exertions, much more good might be done. He did not make this observation as a reflection upon their present labours. He did not doubt the efficacy of their labours. He knew, and well knew, that they were laborious; but as their religion was in a progressive state, he was anxious to see it have every fair opportunity of flourishing. The effect, therefore, of the new building would be to increase their usefulness, without interfering with any existing rights, and that was all he desired. Having now proved the necessity of the case, and that they ought to have confidence in the gentlemen engaged in the work; and having shown that it would have a beneficial effect, he called upon that meeting to sanction the proceedings. The next point in the resolution, referred to the venerable Dr. Priestley, and to this part he should gently allude, by saying, that whilst he desired to render his unfeigned respect to that great man, he could not but congratulate them that they were not subject to the same horrible persecution, which was carried on during the years that that good man resided amongst them, and which had arisen to its height when he was driven from his home and his country. But there was another sort of persecution still carried on against them, he meant that waged in the pulpit and the press. He did not, however, know that he ought to complain of it. It did them good. They had the same weapons for defence, and he believed it was admitted that they had not proved themselves inadequate to the combat, and so long as the warfare was confined to the pulpit and the press, they would know how to deal with their opposing friends. Their persons and property were secure, and they had nothing to fear from bold, manly, and open discussion.

Mr. Matthias Green seconded the resolution. Faith, hope, and charity, were the sentiments on which this resolution was founded. Faith—what was it? Many had been engaged in answering the question, and had answered it according to the views of their peculiar sect. He conceived it to be the belief in the infinite power and benevolence of the Deity, as every man drew it for himself from the beauty and order of creation, and from the revelation of the Almighty, through his agents, and especially through the Gospel of his Son, Jesus Christ, according to the convictions of his own mind.

That it was a faith of this kind, in the fixed and universal laws of Deity, and in the benevolence of his nature, which enabled many to bear with endurance and fortitude, the great trials and afflictions to which they are subject, with a Christian calmness, while others were depressed or destroyed in spirit, in the absence of a salutary faith. That it was faith which made Priestley and others referred to in the resolution, more than conquerors in all their troubles. That hope was near akin to faith, springing, as it were, from it, and showing, as it were, the strength of a faith which enabled us to hope that all things, in the hand of God, would work together for good. That charity which is the greatest of the three, is the fruit of faith and hope. That it was charity, so produced, which had inspired that new society in their efforts to promote the welfare of mankind. That it had been the opinion of some ambitious and selfish men, that all men are actuated in their good actions by mere motives of self-interest in this world. But there were principles of the true spirit of Christ at present in operation in the society and schools, on whose account they had met, which falsified the opinion. There were no inducements for hypocrites amongst them. The young men connected with their schools, many of them, felt more pleasure in communicating knowledge already possessed, than in acquiring more for themselves, however anxious they were for knowledge. Would that the sentiments gathered from such a meeting as the present were not so short lived! Would that all would treasure them up beyond the excitement of the moment, and carry them into practical operation in the world!

Thomas Ryland, Esq. said, before the resolution was put, he wished to say a few words. He believed he was the only person present who had been a catechumen of the venerable Dr. Priestley, and who had been intimately connected with him. He should ever feel grateful for the sentiments, and feelings, and religious opinions which he had imbibed under that excellent man—opinions by which he hoped to live, and in which he was not afraid to die. He felt proud that he had had an opportunity of contributing in some little degree to alleviate the sufferings of that excellent man. He it was, who, when persecution raged against him, had accompanied him out of the town, on his road to London, to avoid the inhuman and cruel denunciations of an ignorant and infatuated mob, raised by bad men for the vilest purposes.

Mr. G. Edmonds proposed the next resolution, which was seconded by Mr. Martin:—"The Queen; may she, the chief magistrate of this realm, employ all her influence in advancing the great cause of universal education—the only means by which ignorance and its consequent calamities can

be effectually annihilated; and may she, in her intercourse with the other nations of the earth, endeavour to establish the great principles of the Gospel—Glory to God in the highest, on earth peace, and good will towards men.”

The following resolution, moved by Mr. Pryme, and seconded by Mr. Johnston, was received with heartfelt demonstrations of applause, as was the venerable individual to whom it refers, when he rose to address the meeting:—“May the munificent gift of £1000, which has immediately secured the object of raising a third Unitarian Chapel and Sunday-school in Birmingham, realise the enlightened sentiments with which the donor voluntarily conveyed it, *viz.* that he considered he was giving it for the education of 1000 poor children, and for that of thousands after them; indeed, that there is no limit to a work of this kind; that to educate the people is the most effectual good which can be done for them; and may we all, by aid of labour and purse, as God has given us ability, hasten the period of the consummation of the animating prophecy, ‘when knowledge shall cover the earth as the waters do the channels of the great deep.’”

Mr. Gibson said,—I feel grateful to this large and respectable meeting, for the expression of their thanks, conveyed in the resolution just passed so cordially. Having attended, when my health permitted, the religious services of the society from its commencement, and observed the unremitting and earnest labours of the teachers of the Sunday-schools, in imparting moral and religious instruction to the ignorant of the humble and industrious classes of society, and sincerely believing that such instruction is the greatest benefit that can be conferred upon them, and that they are taught religious habits,—with these impressions on my mind, I have contributed in a small way, on occasions when collections were made in aid of the institution. Having witnessed, with sincere pleasure, the increasing numbers and usefulness of the Society and Sunday-schools, and knowing that their present accommodation is totally insufficient either for their comfort or wants, and that more commodious buildings were quite necessary, I have observed, with satisfaction, that by their own subscriptions, and those received from others through their exertions, that a piece of freehold land has been purchased for the erection of a chapel and schools. I thought that there was no institution that I could give to, where my money could be applied to better purposes, and I thought about this a long while before I made up my mind; and when I had made up my mind, I mentioned it to my clerk, and sent for some of the committee, as I was sure there was no society that was doing so much good. I determined, without being asked by any of their body, to pre-

sent them with £1000, considering that I was giving it to 1000 poor children, being but £1 a-piece. Indeed, I considered that I was putting the money out at compound interest, as the pupils in their schools are trained up to become teachers, and the benefits would go from one generation to another; and by this means it would be applied in the best way that I could think of. I came to Birmingham ignorant, and as I had difficulty to make my way, I thought I should help others by giving the money to instruct them; and if they had good conduct, they might get on in the world more easily, by making good use of Sunday-school education.

The Rev. W. M'Kean of Walsall, moved the thanks of the meeting to the Revds. Bache, Hutton, and Palmer, for their "very able and edifying service," and to Mr. Pryme, for "the address on behalf of the school to Mr. Thomas Gibson." The resolution was seconded by Mr. William Earl, who, amongst other remarks, said,—“There is one circumstance, which has not been noticed, that presents rather a remarkable coincidence between the occurrences of this day and those of times past. It will be recollected, that, seven years ago, this very month, almost this very day—when the country, through the whole length and breadth of the land, was agitated with fear and trembling, and when peace and tranquillity were paralysed—there were held three immense meetings on Newhall Hill, the spot where we met to-day—there were held, I say, three immense meetings to support the principles of reform. At the last meeting, when the greatest warrior of the age was made to quail before the voice of a united and indignant people, and, by moral force alone, one of the Rev. gentlemen referred to in the resolution now before the meeting, in the midst of the assembled thousands, offered up to God a solemn thanksgiving for the bloodless victory which they had gained over the enemies of the people. I was a spectator on that occasion. I well remember the day; and although I had not then the honour to be acquainted with the gentleman, nor the happiness to sit under his ministry, I shall never forget the sight of the thousands, the tens of thousands of resolute and determined men, with their heads bared, every one of them, standing beneath the bright blue sky, responding in solemn silence the accents of praise to Him who had given them the victory. I thought then, and have thought ever since, that if the princes and rulers of the earth were to try the experiment of appealing to the nobler qualities of man's nature—if they were to speak to the affections, to the feelings, and not to the fears of man, they would be responded to in a manner highly calculated to promote the unity, prosperity,

peace, and happiness of society at large. But it is not so; and it is lamentable to think, that by far the greater portion of the distress and tyranny with which, in all ages, the mass of mankind has been visited, has originated in, or is connected in some way or other with religious establishments. In the words of Dr. Channing,—‘State and religious establishments have conspired to crush human nature; and they have attempted to demonstrate that man is a wild animal, and therefore, only safe in chains.’ But, Sir, religion, in the spirit of the gentlemen to whom the resolution refers, has been, and I will say, is a delightful engagement; for I know it has been delightful to them to produce such results as have been obtained. Religion condemns every yoke to be broken, and bids the oppressed to go free; and whilst it does this, it presents the most effectual check to infidelity on the one hand, and to fanaticism, bigotry, and intolerance on the other; and thus, if I may so speak, it stands between the living and the dead, that the plague may be stayed. That religion teaches, at least so I understand its teaching, that no faith can so effectually and so permanently amend and purify the heart, as that which sanctions in its operations the improvement and elevation of the understanding. But that religion does not teach us that it is necessary to extinguish reason that faith be perfected. Reason is the eye of the soul; and he who may pluck it out or maims it, insults the majesty of Him who placed it there; therefore is that religion the friend—the unflinching, uncompromising friend of education, and of human improvement. Therefore should we all of us rejoice in the work of this day, as we believe that religion to be the best, the purest, the most ennobling form of Christianity. We should rejoice if we believe that it redounds most to the glory and honour of the Deity—that it sets forth in unsullied purity His mercy and truth—and that it exhibits and shows forth His fatherly goodness and love. If we believe it capable of promoting in the highest degree “peace on earth, good will to man,” then we should rejoice in this work; and, believing all this, I do sincerely rejoice, and I heartily wish this work a successful termination.

The Revd. Messrs. Bache, Palmer, and Hutton, briefly returned thanks.

Mr. Edmonds moved, seconded by Thomas Clark, Jun. Esq. the resolution which follows:—“The memory of Robert Raikes, the founder of Sunday-schools; also of John Lee, who was the first that opened a Sunday-school in our neighbourhood; and of James Luckcock, one of the earliest labourers in the cause in Birmingham; and the meeting rejoices that some of the first coadjutors in Sunday-school education are yet living, to witness the benefits which they have con-

ferred on their race, and which will descend in increasing blessings to all future generations."

The Rev. S. Bache having forcibly pointed out the advantages of a religious education, proposed the next resolution, and was seconded by the Rev. Mr. Wreford of Coventry:—"That this meeting, gratefully recognising the value and sufficiency of the Holy Scriptures, which are able to make us wise unto salvation, and deeply impressed with the importance of an individual acquaintance with them to a sincere Christian profession, pledges itself to persevering exertions in the great cause of religious education, especially of the education of females; assured that a due attention to it will be the production of the highest benefits to families and to the community at large."

The Rev. H. Hutton, in moving the annexed resolution, read a letter, written by Dr. Priestley to his friends in Birmingham, when he was compelled to leave the town, in which the writer anticipated the period when his friends would be enabled, despite of all the persecutions of man, to propagate the truth, for the maintenance of which he had been expelled his country. The reading of the letter called forth warm plaudits.

"That this meeting rejoices in all efforts, by whomsoever made, for the enlightening of the public mind, and elevation of the public morals; expresses its humble acknowledgments to Almighty God for the marked improvement which has taken place in the views, both of the Government and the people, on these important subjects, within the last forty-eight years; and anticipates, with satisfaction, the era when just principles of truth and practice alone shall prevail—when no religious sect shall monopolise the patronage of the state, on account of its profession or its creed—when the predominance of a party shall be unknown amongst Christians—and when all shall aim at excelling in the Gospel graces of humility, piety, and charity, and in the knowledge and practice of the great principle of the universal brotherhood of men, as taught us by Jesus Christ our Saviour."

The Rev. R. Lloyd of Kingswood, seconded the resolution.

Thomas Tyndall, Esq., said he had heard sufficient that evening to convince him of the great progress their cause was making, and of the consequent necessity there existed for an extension of chapel and school accommodation. It was truly gratifying to them, when they looked back at the difficulties they had had to encounter, and see the wonderful manner in which they had overcome all obstacles. Feeling satisfied that they all rejoiced in the extension of Unitarian Christianity, he should not occupy them at that late period by doing more than reading the resolution he held in his

hand:—"That this meeting rejoices in the extension of Unitarian Christianity, which has been the result of the inquiring of many men in past ages, distinguished for learning, genius, patriotism, and religion; and which is now animating, in many lands, the labours of a host of worthies too numerous to particularise,—the principles of which have been so zealously supported and developed in our town, by our esteemed friend, the Rev. Hugh Hutton, who, in his lectures so recently closed, has called the attention of an enlightened public to the true principles of our faith; the simple yet glorious truth of the paternal character of God through Jesus Christ our Saviour, and which is giving to innumerable others, in public and in private life, an energy and zest in all their sacrifices and duties in the cause of morality and religion."

Mr. Ridge seconded the resolution. A chorus was sung by the choir; and "God Save the Queen" closed the evening's enjoyments.

TRIBUTE OF RESPECT AND AFFECTION TO THE REV. HUGH HUTTON.—It always gives us pleasure to record the proofs of sympathy and co-operation between congregations and their ministers, and a most pleasing instance of this kind, has occurred at the Old Meeting, Birmingham. At the conclusion of Mr. Hutton's course of Sunday evening lectures, illustrative of the principles of Unitarianism—lectures which have excited great public interest, and been attended throughout by crowds,—a deputation of the Congregation waited on their respected Minister, and presented him with an address of thanks, accompanied by a purse containing One hundred and sixty-six pounds nine shillings.

THE fifteenth anniversary of the Manchester Unitarian Village Missionary Society, was held in the School-room, Lower Mosley-street, April 15—S. D. Darbishire, Esq. in the chair. The Report of the Committee stated particulars of the labours of the preachers in connection with the society, at Swinton, Astley, Padiham, Rawtonstall, Burnley, Newchurch, and Risley, in Lancashire; and at Ashford, Sheldon, Over-Haddon, and Flagg, in Derbyshire. Considerable good appears to be doing, by means of Sunday-schools, and preaching, and libraries, in all those places; and more could be effected, were the support given to the Society correspondent to the wishes of the Committee. It was announced, that, from paucity of funds, the services of Rev. J. Brettell "have been necessarily declined," and that Mr. Francis Duffield is "removing to a distant country." Wherever this indefatigable labourer may fix his future dwelling, we trust

health and happiness will be his portion. His exertions to diffuse the glad tidings of the Gospel, have been for years steadfast and persevering, and wherever he goes, we are persuaded he will be useful. His loss, in a district like that surrounding Manchester, where so much might be accomplished, and where, with the support which could so readily be given, so much could easily be done, will be great. We cannot conceive that the labours of the other Missionaries should be relinquished. Surely an appeal to the Christian sympathies of the people, would not be in vain. The urgent nature of the case, and the correspondent duties it imposes on all who have the ability to do good, are not stated in sufficiently strong terms in the Report. The individual instances of the blessings already dispensed, the "touching narratives" alluded to by the Committee, should have been detailed, that an awakening to moral responsibility might have been the result. The crying wants of the population, sunk in ignorance, superstition, infidelity, should be continually iterated, till those who can remedy the evils, bestir themselves for their cure.

DEATH PUNISHMENTS.—On a requisition from the Inhabitants of Dalry, Ayrshire, Mr. Harris delivered his lectures on Capital Punishments, in that town, on Monday and Tuesday evenings, April 8 and 9. The requisition was accompanied by the statement, that the managers of the Secession Church had kindly granted its use on this occasion. It appears, however, that many of the female members of that religious communion took the alarm, and threatened, if Mr. Harris were allowed to speak within the walls of their church, they would give up their seats. Upon this, the managers held another meeting, and rescinded their grant. The landlord of the Assembly-room immediately offered its accommodation gratuitously, and in it Mr. Harris addressed as many people as could possibly be crowded into it. The greatest attention and respect were manifested, and warmest thanks were by acclamation voted to him for his labours.

Mr. Harris, at the urgent request of many individuals of Glasgow, delivered his lectures in the Trades' Hall, on Tuesday and Wednesday evenings, May 14 and 15. It was thought that the circumstance of a young man having been condemned to death at the last assizes for the City, presented a favourable opportunity for again calling the attention of the public to the question of capital punishments. Although the third time within six months, that Mr. Harris has given these lectures in Glasgow, a very numerous and respectable audience attended both lectures. Thanks were enthusiastically voted; and Mr. Harris stated, that a Petition to the

Queen had been drawn up by him, and would be ready for signature in various places of the City. On Saturday evening, May 18, the Petition, of which a copy follows, was forwarded to the care of Lord John Russell, signed by SIX THOUSAND AND SIXTY-FOUR inhabitants of Glasgow:—

To Her Gracious Majesty the Queen,—The Petition of the Undersigned Inhabitants of the City of Glasgow,

HUMBLY SHEWETH,

THAT your Petitioners, regarding human existence as the sacred and precious gift of the Lord and Giver of Life, desire implicitly to obey both the letter and spirit of the Divine Commandment, “Thou shalt not kill.”

That your Petitioners, reverencing the Almighty as the God of Love and the Father of mercies, would ever joyfully and practically remember His solemn declarations, “I will have mercy and not sacrifice;” “I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.”

That, in the opinion of your Petitioners, sanguinary punishments are at war with these declarations of the Sovereign of Life, as well as with the entire scope, tendency, and spirit of the Religion of Him who was manifested “not to destroy men’s lives, but to save them.”

That the experience of the past has demonstrated the utter inefficacy of sanguinary punishments as preventives of crime; their demoralizing effects on the spectators and the community, being matters of history and of constantly recurring fact.

That, whilst such punishments are useless, as checks to evil, they are totally opposed to the true principles and objects of punishment,—the reparation, where possible, of the injury committed, the protection of society from the practice of vice, by the moral reformation of the guilty.

That the more heinous the crime, the more important is it, that wisely directed efforts should be given to cure the moral disease which has thus broken forth in acts of violence and atrocity; that time, and care, and patience, united with Christian persuasion and kindness, are essential to the accomplishment of this desirable end; that to take away the life of the Criminal, is to imitate the evil which the Law professes to cure, and to pursue a course alike cruel and useless, irrational, and unchristian.

That these principles and feelings, whilst they cause your Petitioners to regard every act of violence, and more especially of murder, with abhorrence, induce them, at the same time, earnestly to desire that the life thus stained by crime may be spared, in order that, by the employment of wise and benevolent means, penitence may take the place of guilt, reformation of vice; that the criminal may thus be a living

warning, and may be enabled to benefit the society whose laws he has violated, as well as the families of those he has wronged and injured.

That without seeking in the slightest degree to extenuate the guilt of Alexander Johnston, now under sentence of death in the Jail of this City, and strongly reprobating the immoral customs which were the proximate causes of his deed of blood, your Petitioners would earnestly join in the recommendation of the Jury who tried him, that mercy should be extended to him, and some other punishment be substituted in the place of that to which he is sentenced.

May it therefore please Your Majesty to exercise your Royal clemency in this matter,

And your Petitioners will ever pray.

Our readers will participate in our feelings of pleasure, on receiving the following communication:—

Whitehall, 21st May, 1839.

SIR,—Lord John Russell having received from the Lord Justice Clerk a report on the case of Alexander Johnston, a convict under sentence of death in the Jail of Glasgow for murder, in whose behalf you have interested yourself, I have the satisfaction to acquaint you, that under the circumstances, Lord John Russell has felt himself warranted in recommending the prisoner to her Majesty for a commutation of the Capital Punishment.

I am, Sir,

Your most obedient humble Servant,

S. M. PHILLIPPS.

The Rev. GEORGE HARRIS, Glasgow.

THE
CHRISTIAN PIONEER.

No. 155.

JULY, 1839.

Vol. XIII.

THE LITTLE BOOK.

(Concluded from p. 234.)

MILLENNIUM SIXTH: *Dark Ages to Age of Intellect
and to Sabbath-Millennium.*

Fifth Seal, Trumpet and Vial.—A. D. circa 1333–1666–2000.

Four Angels prepare to go forth; Second of Three Angels or Periods of Protestation, *viz.* against First Beast; First Beast wounded by the Four Angels; Angel and Little Book, or “the Press;” Second Beast rises, making “three Unclean Beasts” upon the earth; Third of three Angels, or Periods of Protestation, *viz.* against Second Beast; Paraclete; Armageddon; Restoration of Tribes, &c. &c.

“The world hath had two Saviours—one Divine, and one human; the first was the Founder of our Religion, the second the propagator of our Knowledge. The second, and I utter nothing profane—it ministers to the first—the second is the might of the Press. By that, the Father of all safe Revolutions, the Author of all permanent reforms,—by that, men will effect what the first ordained—the reign of peace, and the circulation of Love among the great herd of men.”—*Bulwer.*

“For, indeed, it is of apoplexy, so to speak, and a plethoric lazy habit of body, that Churches, Kingships, Social Institutions, oftenest die. Sad, when such institution plethorically says to itself, ‘take thy ease, thou hast goods laid up,’—like the fool of the Gospel, to whom it was answered, ‘Fool, this night thy life shall be required of thee.’”—*Carlyle.*

“Let us now hear our noble Milton on the effect of a State Religion:—‘That the Magistrate should take into his power the stipendiary maintenance of Church ministers, as compelled by law, can stand neither with the people’s thought nor with Christian liberty, but would suspend the Church wholly upon the State, and turn the ministers into State-pensioners. * * And what is most monstrous, a human on a heavenly, a carnal on a spiritual, a political head on an ecclesiastical body; which, at length, by such heterogeneous, such incestuous conjunction, transforms her oftentimes into a beast of many heads and many horns.’

“Such a beast hath the Church become by this State-commerce, even by the confession of her friends; and that commerce must be annihilated. * * * That, in strict justice, all national property should revert to the nation, when the object for which it was bestowed ceases, there can be no question; * * that Parliament has a right to recall the loan of Church property is clear as day-light. The present priesthood form a standing proof and precedent of it, since it was taken from the Catholics and given to them.”—*William Howitt.*

“While power was left to the Church, it persecuted, and would have continued to persecute. The Act of Wm. III. put an end to this; and we must henceforth look for the spirit of priestcraft in a different shape. The whole course of this volume has shown that this wily spirit has conformed itself to circumstances!”—*Howitt’s Hist. of Priestcraft.*

IN the beginning was the word, and from everlasting was the idea of all things in the Father, which is the Spirit of all things, even the Cause.

And thus were all things in the Father, while they were not yet, and the future and the past are alike present in the Father, and that which shall be is.

And the thoughts of man which shall be, and the darkening of the sun which shall be, are alike certain in the Father.

And the prophet spake farther: Six of the seals have now been opened, and the seventh shall be opened.

And six of the trumpets have been sounded, and the seventh shall be sounded.

And the sixth vial and the seventh vial shall be poured out.

And when the sixth seal was opened, horror sat upon the souls of the sons of men, and the powers of hell and of sin quaked, because of the coming of the sixth of the angels with the sixth trumpet.—vi. 12.

And the four angels, which are of the four kingdoms, waited for the sounding of the sixth trumpet.—vii. 1.

For the four angels were to go forth on the sounding of the sixth of the trumpets, to destroy and to heal; for destruction by the hands of the angels, is the healing of the nations.—ix. 13.

And their destroyings are the pruning of rotten branches, and the wounding of the beast.

And men sought death in those days, but found him not; and men fled from death, and death was upon them.

And war withered the heart of the widow.

And then was the first beast wounded, in the days of the sixth of the trumpets; but power and strength was yet given to the beast, which is also the eighth power which was to have the power of the dragon.—xiñ. 12.

And yet of the seven, for it is the fulness of the seventh.

And the ninth power cometh, which is the second beast.

For the seven kings are the powers to whom was given the power of the dragon, before the time of the beast.—xvi. 10.

And the sixth power was in the days when I saw the vision, and the seventh was then to come.

And the ten horns are the kingdoms which did receive power with the beast, and did give their power and strength unto the beast, until the words of this prophecy shall be fulfilled.—xvi. 12.

And the second of the beasts is now, and it causeth to be worshipped, the image of the first beast with seven heads and ten horns, whom it wounded.—xiii. 11.

And it knoweth not that it worshipping the image, but thou knowest.

And the second of the beasts hath the heart and the voice of a dragon, but the form of a lamb.

And it sheddeth not blood as the dragon and the first of the beasts (for it may not), but it pointeth the finger, and cutteth with the sword of the tongue, and leadeth the multitude as a child.

(And through it hath the name of the Father been again blasphemed among the Gentiles, and in Israel, for their faith hath become a bye-word, as circumcision.)

And it giveth life to the image of the first beast, though it owneth not the authority of the first beast.—xiii. 12.

And it hateth the form of the beast, but it loveth the image and the power thereof.

And it calleth down fire from heaven; and the wise man in the council, and the foolish man in the field, are terrified because of the fire, and their eyes are blinded.—xiii. 13.

And it hath set a mark on the forehead of all men, that no man may buy or sell of the things of God that hath not the mark on his right hand or on his forehead.—xiii. 16.

And Mammon and the mystery of mysteries is the mark of the second beast and of the first beast, but the mark of the Spirit is Love.

And thus doth the second beast still worship the image of the beast, whose number is 666.

Behold the sixth vial is about to be poured out, and the way of the kings of the east shall be made ready, which shall come out of Arsareth.—xvi. 12.

And the day of the great struggle is at hand; and three unclean spirits go forth unto the kings of the earth.

And the mighty angel is now that appeareth on the sea and on the earth, and his foot shall be on the sea and on the earth; and the voice of the angel is the voice of the invention of man, whereby the wisdom of man hath been spread abroad over the earth, and multiplied.—x. 1.

And the mighty angel is the spirit of the times that

are now, and the Little Book is of the whisperings of the spirit of the times that are now.

Even the voice of the spirit of truth, and of the destruction of the symbols.

And whoso hath spoken against the Son of Man, it shall be forgiven him, for the mystery of the beasts hath dimmed the eyes of the pure.

But whoso speaketh against the spirit of truth, it shall not be forgiven him, neither in this world, and hardly in the world to come.

For the spirit of lies fighteth against the spirit of truth, and man will not see, because his heart is evil.

And the forgiveness of sins is the liberty to will what is true, even the liberty of Christ.

And the seven thunders shall utter their voices, and the Little Book shall be swallowed.—x. 3.

And the swallowing thereof was sweet in the mouth, and the digesting thereof shall be as wormwood.—x. 9.

And soon shall the two witnesses speak, and the times of their prophesying shall be soon.

And from the east unto the west, and from the west unto the east, shall go forth the two witnesses, to witness concerning the last days, and against the beast and the second of the beasts.

And the voices of the two witnesses shall be the voices of two generations of the kingdoms, and two voices shall be heard from the kingdoms.

And reason and love shall be the voices of the two witnesses.

And they shall witness to the end of 1260 years, from the number of the beast.—xi. 3.

And the old witness and the new witness, which are the Testaments of the Word, shall witness in power and in sadness to the end of the time, and of the times, and of the dividing of time.

(And the time which is now,* even the beginning of the reign of the Maiden-Queen, is the dividing of the dividing of time.)

For the law and the history of the law do testify of the Word; but Christ came to destroy the letter and the law, yet not to destroy but in fulfilling.

* A. D. 1837.

And they shall witness to all men that the Father is One, and his name One; and the worshippers of the second beast, and of the first beast, shall confess that his name is One.

For they say that his name is One, and yet, not One; thus making the Father a liar, and the Son of the Father a deceitful liar.

And many love the mystery which was taught them of the beasts; and they hate, and believe not the mysteries, and the signs, and the wonders of strange gods, because they were not born in the land of the strange gods.

Of such were they who crucified the Son of the carpenter.

But signs and wonders were done by the arts of the dragon and of the first beast, which begin to be made known in the latter days.

But the spirit of lies knoweth not that all power is of the Father, which is the Spirit of all things.

And thus are there three unclean spirits upon the earth.

And the three unclean spirits are the angels of the dragon, and of the first beast, and of the second beast, which is the false prophet.—xvi. 13.

But the time is at hand, and soon shall He come as a thief, and the sixth of the vials shall be poured out upon the seat of the dragon, in the dreadful day of the Lord.

And three angels fight against three angels, in the battle of the Son of Man and the everlasting Gospel.—xiv. 6.

And the first of the angels, is the voice of the angel of the Spirit, which was poured out, but with measure, upon the tongues of the Apostles and of the fathers, for they knew in part and prophesied in part.—1 Cor. xiii. 9.

And of the martyrs of the Son, in the days when the Gospel was given unto the world, even to the day when the dragon was overthrown and his angels.

And the second angel is the voice of the Spirit, which was poured out, but with measure, upon the messengers of the Father, in the days when Babylon had fallen, which was not, and yet was.—xiv. 8.

For the power of the dragon was hurt, and a part of his power was given to the first of the two beasts, which also is, and yet is not.

And the third of the angels is the voice of the Spirit, that was poured out; but with measure, upon the messengers of the Father, in the days of the multiplication of knowledge and of wisdom.—xiv. 9.

Who now cry against Babylon, and against the first beast, which was wounded, and against the second beast.

And the Spirit shall be poured out without measure upon the advocate of the Son, even the Comforter, who shall convince the world of sin, and of justice, and of judgment; and shall show forth things to come, and the wisdom of God.—John xiv.—xvi.

For, as the Word was made flesh which came unto Abraham, and unto Moses, and unto the prophets (for Jesus was anointed and sanctified to speak the word of the Father), even so shall the enlightening Spirit be manifested in the flesh in the advocate of the Son, which is the Paraclete of the Truth.

And he shall give glory to the Father, who is the Word, and who is the Spirit; and he shall glorify the Son, as the Son also gave glory to the Father.

Yet shall he not speak of himself, even as Christ spake not of himself; but he shall speak that which he shall receive of the Father and of the truth in Christ.

For the Son, and the messenger of the Son, which is the brother of the Son, are but the voice and the Spirit of the Father who sent them;

And Jesus, who was the image of the Father in love, yet did think it robbery to call himself God, and the prophets are so called in the Scriptures.—John x. 34–6.

And thus was it expedient that Jesus should go away, that the Spirit might be poured out.—John xvi. 7.

And it was expedient that the Spirit of Jesus, which is the Spirit of Love and of Reason, should depart, that the Spirit of Truth might again be made manifest in the Paraclete of the Saviour;

For Christ is Love, and all Love and Truth are in a figure transferred to the name of Christ.—1 Cor. iv. 6.

And in the days of the pouring out of the sixth vial, the horns of the beast shall rise against the beast to whom they have given their power, and against the second beast, who now reigneth, and against the dragon.—xvii. 16.

And these three unclean spirits, spread abroad over

the earth, do prepare the way of the armies of the Kings of the East, even the mystery of the dragon, and of the beasts that follow the dragon.—xvi. 13.

And the overthrow of the unclean spirits, who shall fall by the ten horns, shall be followed by the glory of the two witnesses, and many of the followers of the beasts shall become the followers of Love.

And then shall be the fight of the witnesses and of the Kings of the East, whose way is preparing.

And the witnesses shall be cast down in the land of darkness, and shall arise again and prevail over the beast of the pit.

And then shall be fear, and trembling, and earthquake, in the days of the second of the three last woes; and the tenth part of the city of Abaddon shall be destroyed.

And then shall be the establishing of the seed, and the glory of the tribes, according to the promise, even to the end of the 1290 years.

And then shall He return, who was as the word of the Father, and the wine-press shall be trodden.—xiv. 14; xiv. 20.

And the sickle of the Son of Man shall be thrust in, and the harvest of the earth shall be reaped; and the wheat and the tares shall be gathered, and the cup of the wine of the wrath of God shall be made ready.—xiv. 17.

And he shall come against the throne of the first beast, and of the false prophet, which is the second beast.

And the fowls of the air shall be fed with the flesh of the dragon and of the beasts; and many shall be saved as by fire.

And satan shall be bound.

And then shall the mystery be finished; and the seventh seal shall be opened by the Lamb, at the end of the 1335 years.—xxii. 2. (*Vide p. 234.*)

And the Church of God, which is the children of the Father, shall rejoice; and the beasts shall no longer be blinded.

And then shall the Father be worshipped in spirit and in truth, on the mountain and at Jerusalem.

For now they worship not the Father, neither at Jerusalem, neither on the holy mountain, that the saying of the Son might be fulfilled which he spake to the woman.

And in the times of the end shall they know that God is Spirit, and that Spirit alone is Cause, and that the name of the Father is One.

But the Church must be hidden in the wilderness yet for a time.

And from the pouring out of the Spirit upon the Apostles unto the Paraclete, who is the fulfilling of the Spirit, and unto the re-appearing of the Christ, is the Aion of the Spirit, which is the Spirit of the Word.

Even of the word of the Christ of the Father, who is the Lord of all the Christs under the Father.

And the reign of peace is to come; and then shall the kingdom be delivered unto the Father, that God, even the Father, may be all in all.

And thus beginneth the mystery to be done away in the Spirit.

For the Father, who is the Father of all things, spake first of himself in the works of his hands, and still speaketh, and by his Word, and by his Spirit, which is the voice of truth in the soul of man.

And the Word, which is the Revelation of the power and of the mystery of the Father, and the Spirit, which is the enlightening influence of the Father, are thus with the Father, and are the Father.

And the Son, who is the messenger of the Word, and the advocate which is the messenger of the Spirit, are obedient to the Father.

And he hath made them one with him in love, and they labour together with him unto the end.

And all shall be one, even as they are.

And this is the truth of the errors of the triads of the nations.

MILLENNIUM SEVENTH: *Marriage Supper—Gog and Magog—Consummation.*

Seventh Seal, Trumpet and Vial.—A. D. circa 2000–3000; A. M. 6000–7000.

“Truly, as it has been written, ‘Silence is divine and of heaven;’ so in all earthly things, too, there is a silence which is better than any speech. Consider it well, the event, the thing which can be spoken of and recorded; is it not, in all cases, some disruption, some solution of continuity?” &c.—*Carlyle.*

AND the seventh seal shall be opened, and “silence” shall be in heaven, in the beginning of the days of the

seventh thousand, which is the Sabbath of the earth.—viii. 1.

And the sounding of the seventh trumpet, which is the last of the trumpets, shall be as the sound of the music of angels, and the kingdoms of the earth shall be as the kingdoms of heaven.

For this is the first resurrection; and the saints of the earth shall arise, that worshipped not in spirit the dragon, nor the beast, nor the image of the beast, which are the forms, but not the substance of truth.

And the Sabbath of the earth shall be the day of the marriage-feast of the Lamb.

And the consummation shall be at the end of the seven thousands, in the days of the new heavens and the new earth.

And the times that are past, and the mighty sorrows of the times that are past, shall be as the little sorrows of yesterday.

And the dew shall be thrown from the wing of Hope that had slept, and oil shall be poured upon the heart that was broken.

And the great serpent shall lie at the feet of children, and the children shall count the spots of the leopard.

And the sunken eyes shall smile.

And Love, and Hope, and Wonder shall be filled; and the dreams of youth and wonder shall be seen, and the dreams of poesy shall be made flesh.

For the God of nature and of necessity is the God also of wonder, and God is Spirit, and Spirit alone is power.

And nature is but a part of the power of the Spirit of God, which is the Omega and the Alpha of all things.

But Satan, that shall be bound for a thousand years (which are as the last day of the earth), shall be unbound when the days of the years of the thousand shall be finished.

And Satan, which is ignorance, which is evil, shall be hidden in the deserts of the earth to the end of the times, and shall come forth in the end of the thousands.

And Gog and Magog, which are the nations of the Devil, shall arise against the beloved city, but fire shall devour them.—Ezek. xxxviii. xxxix.

And then shall be the end of the earth, and all things

shall be dissolved in the furnace of the wrath of God, which purifieth to glory.—xxii. 9.

And the heavens shall send down their fires, and the mountains shall burn as torches, and the depths of the earth shall utter their fires as a dragon.

And every green thing and every living thing shall be devoured.

And the cities, and the palaces, and the kingdoms, and the nations shall depart into the abyss, and the ocean shall ascend in vapour, like the drop in the crucible.

And the foundations of the earth shall be uprooted from the void.

And then shall be a new heavens and a new earth, and all shall be judged.—xxi. 1.

And thus shall the last of the vials of the wrath of God be poured upon the earth, upon Satan.

And the dragon who reigned during the days of the four living creatures, before the slaying of the Lamb, and after the slaying of the Lamb, shall be judged by the Lamb;

In the presence of the saints of the ages; and the first beast shall be judged by the Lamb.

As I have written, it shall come into remembrance before God, to give unto Babylon the cup of the wine of the fierceness of his wrath, which yet is the wrath of the Father, even of love.

And the second beast shall be judged, and they who worshipped the image of the beast, in the spirit of the beast.

Who did sleep during the days of the seventh thousand, and were not; and they shall be re-clothed by the Spirit.

And the sorrows of hell shall be on the heart of the evil, according to his evil and according to his virtue; and the everlasting correction shall decrease to everlasting.

And the joys of eternity shall be on the heart of the loveful, according to his sufferings and according to his guiltiness; and the everlasting joys shall increase to everlasting.

And of that which a man soweth shall he reap, and a thousand fold.

And the lips of the slain shall at last kiss the hand of

the slayer, but great and long agony shall first be on the heart of the destroyers.

And then shall every nation, and people, and creature, and tongue, sing praises to the Father invisible, indivisible, and all the nations of the earth shall rejoice with the Lamb.—v. 13.

For by his blood, which is his teaching, and his suffering, and his death, and his life, all the children of Adam shall know that they are the children of God.

For all men are made in the image of the Father, and each man falleth unto himself.

And there is but one Mediator between man and the Father, which bringeth man again to oneness with the Father, even the Spirit of the man Christ Jesus, which is the Spirit of reason and of love, and of truth.

And the works which are done in the faith of reason and of Christ, and of the love of the Father, and of the restoring of joy in the end, are the full justifying and perfecting of the Spirit.

For the end is certain, for that which shall be is already in the mind of the Father, whether it shall be evil or whether it shall be good.

(According to the teaching of the Spirit by the mouth of Peter (Acts ii. 23.) in the day of Pentecost, in the day of the pouring out of the Spirit of the Father, when Peter laid the foundation of the Church after Christ, that the prophecy of Jesus might be fulfilled, which saith,

Thou art Peter, and on this rock shall I build my Church.)

And the ways of the Father become as evil in the eyes of the upright, who knoweth not that the end of all things is sure, but exclaimeth in his sorrow, Why are the unjust preferred?

And he falleth, not being established in faith.

And thus, great indeed is the mystery of godliness; but Love was made manifest in the flesh to do away the mystery.

And great is the mystery of the beasts, but the Devil, which is Antichrist, which is thus manifest in the flesh, shall be destroyed of the Spirit.

And the Son shall give up the kingdom to the Father, who lent him the kingdom, and glory shall be given to his obedience.

And he shall rejoice, and his brethren shall rejoice, and the heavens shall rejoice, and the restored of hell.

And the death of death shall be the theme of the joy of the worlds.

* * * * *

And the prophet was no longer with me, and his voice no longer filled my ear and my soul.

And I rose from the earth; and the barren plain was no longer barren, and for the laugh of the hyena I heard the laugh of children.

And the marsh was made bright with the tints of flowers, and the blue sky smiled upon the garden.

And the voice of children and of lovers was heard in the garden, and fear and hate had departed from the eye and the heart of the lovers.

And the old men were as youths; and I was glad, and I woke; but I found that the time was not yet,—and I hoped.

NOTE.—It has been said,* that “a History of the Interpretation of the Apocalypse, would not give a very favourable view, either of the wisdom or the charity of the successive ages of Christianity.” As to the wisdom, we shall here say nothing; but it surely betokens no greater want of charity to assert, that certain corruptions are the antitypes of the Beasts of Revelation, than to stand up and speak in plain language against such corrupt and bloated systems. To affirm, that the Church of England is an abomination, and that the Papacy *was* so, (and has not England’s sublimest poet-prophet so spoken?) Is this not to assert two historical facts? Is it then uncharitable to declare the belief, that these two big evils were foreknown by the spirit of man, and forewritten of—inevitable facts in the scheme of the Divine Necessity?

We call not Men, nor Bishops, nor Presbyters, by the opprobrious epithets of the Apocalyptic Tragedy; but systems only—systems which, whether prophesied of or not, the world is now beginning to perceive, are indeed as “Beasts with many heads and many horns,” which must be destroyed; and confident that it is true and Christian charity to endeavour the removal, even from the willing slave, of the chain which galls him, we do now cast forth upon the waters of controversy this Biblaridion.

EDINIAN.

June 18, 1839.

* Milman on Gibbon.

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LINES

On Laying the First Stone of the NEW UNITARIAN CHATEL on NEWHALL HILL, BIRMINGHAM, on the spot where the great Reform Meetings were held.

HEAR us, O Father! Lord of heaven and earth!
 And fill our souls with thoughts of heavenly birth;
 Hear us, while now we bend the humble knee,
 And ask, in this our work begun in thee,
 Thy blissful aid, that it may ever prove
 A monument to thy paternal love!
 Grant us thy grace in this auspicious hour,
 And thine be all the glory—all the power.
 Hark! it is done! the corner-stone is laid;
 Now to the King of kings be homage paid;
 In pious veneration bend before him,
 And in "expressive silence" here adore him!
 Jehovah reigns; in him let all rejoice;
 In grateful accents join, with heart and voice.
 Now to the One Supreme, in heavenly lays,
 Send forth the joyful shout—the song of praise.
 On this famed spot, where once a patriot band,
 In freedom's sacred cause, join'd heart and hand;
 Where rose the shout, at which corruption reel'd,
 And vanquish'd tyranny gave up the field;
 Here, where the freeman's foot hath often trod,
 We raise—to truth, to liberty, to God—
 This sacred pile,—where Christian souls shall come
 To learn the way to their immortal home:
 Oh! may this hallow'd spot more hallow'd be,
 And here be taught "the truth which maketh free."
 No zealot's ire shall here torment the mind,
 Dooming to endless woe one-half mankind—
 Sad, sad perversion of the power that's given
 To elevate the soul with hopes of heaven.
 Here be display'd Jehovah's boundless grace,
 Proclaiming final bliss to all our race;
 No fearful doom shall here the soul appal,
 But love, redeeming love, be all in all.

 THE DOCTRINE OF PROVIDENCE.

THIS, like most other doctrines of theology, has been no less a subject of speculation to the curious, than of

faith and hope to the sincere Christian. Two opinions with respect to it, have “rent in twain” the unity of the Church, and enlisted her individual members on the one side or the other, as their respective advocates. These are technically termed the Doctrines of a General and Particular Providence. The former teaches, that God in his providence governs the world by general laws, without interfering specially in the affairs of mortals. The latter inculcates belief in a particular interference: while its advocates do not deny that his government is regulated by general laws, they think also that he stoops to notice minute particulars—that he directly, if not miraculously, steps in, as it were, to lift one up, and to cast another down—to preserve the life of one, while he permits to perish another of his creatures—to warn one of some impending danger, while he allows another to rest in a fancied security, until that security involves him in destruction.

The chief objection to the former doctrine, is deduced from actual experience of the many occurrences that *seem to us* to indicate some special interference; and the still stronger argument, that great events frequently spring from causes seemingly trivial, and altogether inadequate to produce them. To the latter opinion the obvious reply is, that it seems to impute partiality and injustice to the Divine Being, and is therefore inconsistent with the character of Almighty God.

It is not my intention to enter into a consideration of either of these arguments, as I do not mean to advocate singly either of the doctrines. My conviction is, that there is much truth in both. I do, indeed, maintain the proposition, that God governs, “not by partial, but by general laws.” Probably, however, those “general laws” are more minute and comprehensive than their advocates seem inclined to admit, much more comprehensive than we can readily conceive. It may be, that they are so universal in their operation as to include those particular interferences, which so forcibly draw the attention of the advocates of the other doctrine. Were those interferences, in all cases, minutely scrutinized, so far from being miraculous in their nature, they would invariably be found to be the *natural* effect of some known law of God’s

providence. Take, for instance, any of those cases of unexpected deliverance from sudden death or danger, which are usually denominated providential;—it will not be denied that Providence invariably has recourse to means; there is always some floating plank or friendly hand, which contributes to the escape of the drowning wretch, and without which he must inevitably have perished. What, then, in reality, is the cause of his deliverance? Is it not the *natural effect* of the known laws of self-preservation in the individual's own breast—of benevolence in the one that assisted him, and of buoyancy in the plank that contributed to his escape? Christians, however, in general think only of the deliverance, without considering the means that led to it. It is only the *effect* that strikes them, the cause lies more remote from view; and the consequence is, that when that effect is in any way remarkable, especially when it is an appeal to our sense of danger, we imagine it to be a special interference of Divine providence, not considering the general law from which the interference sprung.

Think not, however, that I mean by this to exclude the operation of Divine Providence. It is He who has, in this case, appointed the means of deliverance, and not in this case alone, but in ten thousand others equally necessary to man's preservation; but in which, as they contain nothing remarkable, Christians see no cause for thankfulness. It is the buoyancy of timber, directed by man's reason and desire of preservation, that conducts thousands daily athwart the mighty deep—which, at this moment, preserves multitudes from being drowned in the depths of the sea. But their preservation we do not attribute to the hand of Providence, simply because it is a fact of daily occurrence, though it is one and the same general law that delivers them and the individual I have supposed, from instantaneous death; still, is their deliverance, as much as that of the individual's, to be attributed to Providence. It is Jehovah who has appointed the law by which both are saved. A general law, in fact, is but a rule by which the Almighty acts. Every particular operation of that law is therefore a particular interference of Providence. And hence, too, every thing that

we esteem a particular interference is not the less so that it is the *natural* effect of a general law.*

Let us take another illustration. God has made it a general rule of his government, to provide sustenance for the creatures that his hand has made. To this end, he has appointed various natural resources, from which each may, as from a storehouse, draw its natural food. Now, though our nourishment is the effect of a general law, it is no less the effect of God's interference; for he has himself appointed the law, and provided for us the resources. And were the traveller in the parching desert on the point of perishing by excessive thirst, and were he to lift up his eyes, and look and behold a well of water afar off, he might well regard it as an interposition of the Divine Being on his behalf, though it would be no less the result of a natural law; and with not less fervour should he thank Providence for the water, than for that secret guidance which conducted his footsteps to the well.

Thus it may be, too, in those instances, which we, in our ignorance, are pleased to call "*special* interpositions of Divine Providence." The interposition may be the result of some general law, which we do not take the trouble to observe, or possess powers to comprehend. Still, it is no less an interposition, though not a miraculous interposition. It is the hand of the Almighty, acting by one of those laws by which his general government is

* It may be said, that the doctrine here laid down, is liable to the same objection as that is which inculcates a belief in *special* interferences, namely, that it imputes partiality and injustice to the Divine Being, inasmuch as it represents him stepping in to lift one up and to cast another down, simply by the instrumentality of a general law. But is it not a *fact*, that under the government of Almighty God, such changes of fortune, as we call them, do result from the operation of his laws? And as to the consequent charge of injustice against the Divine Being, I beg to say, that of this we form but a very partial idea. When we think thus of Deity, we may be judging not justly, but in reference to our own feelings. What may seem lifting up and casting down in our eyes, may not be so to the Divine eye. We ourselves know, that to lift up, in a worldly point of view, may be to cast down spiritually; and to cast down in this world, is a means by which he prepares his creatures for a future elevation. In like manner, where he, by a general law, saves the life of one, and allows another to perish, temporally, we are to consider that eternity as well as time is in his hand, and that it cannot be inconsistent with his justice to remove his creatures from the one to the other, sooner or later, or in any way or manner that he pleases.

regulated, and which he has appointed for the preservation and happiness of all his creatures.

In short, it appears to me, that the laws and operations of Jehovah, in what is called his *moral** government, are much more minute and extensive than we do generally imagine, than we can possibly even understand. Those operations, I can well conceive, extend to all the concerns of men; they embrace, in some degree, human actions, passions, thoughts. It is by fixed laws of God's appointment that we are accustomed to feel, and think, and act. Those actions, thoughts, and passions, He, in his providence, evidently overrules to suit his own designs. As in the natural world, the humblest bird, and fish, and insect; yea, the minutest plant and flower; yea, the reptile worm we tread beneath our feet; yea, the blade of grass, which to-day is and to-morrow is not;—as each of these is formed perfect by him, and its every want supplied, so, in the moral world, I can well conceive that there is not a thought, an action, or a feeling, that escapes unnoticed by him. Human agency, as we learn from history, he makes subservient to his grand, benevolent, and immutable operations. He must, therefore, take cognizance not only of every being and every circumstance, but of every intention and every desire as it may arise. These, as saith the Scripture in the case of Cyrus, he causes to “perform all his pleasure.” And while the ten thousand differing wills of different individuals are at variance—while each is actuated by his own desires, passions, thoughts—while the eight hundred millions of rational beings that inhabit this world have each their own separate interests, he overrules and manages the whole of them; yea, he unites the whole in forwarding his own grand, though to us, mysterious designs!

The doctrine which I have here laid down, is confirmed

* I say, “in what is called his *moral* government;” for to distinguish this from his *physical* government, as if they were two distinct things, is a fallacy; and such modes of speech have done, I conceive, incalculable injury. Under God's government, *physical* causes frequently lead to *moral* effects. Take, for instance, the *physical* cause of disorganization of the body leading to the *moral* improvement of the mind. And, on the other hand, moral causes are followed by physical results. Witness, for instance, the improvement in the arts, caused by the moral and intellectual refinement of society.

by the language of inspiration. "A man's heart deviseth his way," saith Solomon, "*but the Lord directeth his steps.*" "Man's goings are of the Lord; how can a man then understand his own way?" "The preparations of the heart in man, and the answer of the tongue, are from the Lord." "I know," saith Jeremiah, "that the way of man is not in himself; it is not in man that walketh to direct his steps." "The steps of a good man," saith the Psalmist, "are ordered by the Lord, and he delighteth in his ways." "Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain." Nor is it solely the authority of isolated texts that I would adduce in favour of the doctrine. This comprehensive view of the operations of Divine Providence, is strongly inculcated in the Gospel, say rather, demonstrated by Jesus in his teaching. He points out instances of God's "particular interference," with respect to the fowls of the air, and in the structure of the flowers of the field. The raven, ominous bird, regarded by superstition as prognosticating evil, he adduced as a witness of Jehovah's goodness. To the persecuted sparrow he appealed as a proof of his protecting providence. To the lily he pointed, as at once a demonstration and meet emblem of the heavenly wisdom. And, oh how touching and consolatory the argument he deduced from them! "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" Christ, then, taught the doctrine of a minute, yet general interference of Divine Providence. "The very hairs of your head," said he, "are all numbered." And for this reason, he enjoins us not to be unduly concerned for what we should eat, or what we should drink, but to "seek first the kingdom of God and his righteousness, and all these things," said he, "shall be added unto you."

This doctrine too is not more strongly taught in Scripture, than confirmed by experience—by many natural and obvious facts. Let us examine the life of man—let us trace his footsteps from the cradle to the grave. Behold the helpless infant just ushered into life; consider its yet imperfect members; the eye yet unopened to the light of day; the ear yet sealed to the maternal voice;

its limbs yet tender and unfitted for their office; contemplate its utter helplessness; the vital spark itself as yet flickering with every breath, and seemingly undetermined whether to vanish or remain;—who is it that disposes and secures its permanence?—who unfolds and fits those tender members to the uses for which they were designed?—who transforms that helplessness into ability, and that weakness into strength?—in short, whose arm unseen conveys it safe, and guides it up to manhood? Is it man himself, then, who is the arbiter of his fate, who “directeth his steps,” or regulates his destiny? Or, is it not the hand of Him, “of whom, and to whom, and through whom are all things”—“in whom we live, and move, and have our being”? True, the infant has parents who supply its wants, who tend it with every care, and watch over its unfolding infancy with parental fondness. But is it they who unfold that infancy?—who render efficacious the nutriment they administer?—and who infuse into it life, and knowledge, and energy, and strength? No. They have no more to do, almost, with the developement of those faculties, than the parent tree has with that of the bud upon its branches; and even had they more, yet are they but instruments in the hand of Deity: so entirely is this first stage of our existence depending upon and regulated by the providence of God.

Let us turn, then, to the second stage, that which so frequently gives the tone and temperament to the after life; that in which virtuous principles are implanted, or the seeds of vice allowed to vegetate; in which habits of industry are formed, or the mind acquires a love for indolence; that in which the boy by his occupations and pursuits shadows forth the future man; when “the twig receives the bend which is to mark the inclination of the future tree.” Are we, then, the disposers of our own lot when we are still under the guidance of parental government; when we allow that government to modify our future circumstances almost as it may please; when our own understanding is not ripe enough to form such plans or mature such projects; and when, literally we “take no thought for the morrow, but allow the morrow to take thought for the things of itself, considering that sufficient unto the day is the evil thereof”? The whole of this

important period of our lives, though calculated to exercise a most material influence upon our future circumstances, is so little within our control, that the conclusion is inevitable, that it is the Lord, who then, by his agents, directs and governs our steps.

To come down, therefore, to the years of maturity, to that time when men begin to feel something of their own self-sufficiency, and to devise for themselves their several ways; when one chooses the path to honour, another that to riches, a third that to celebrity; and when each by a separate course enters upon this busy, bustling scene, then, you will say, man *is* the arbiter of his own fate; from that time forth he has the prize he seeks within his reach, and it only requires diligence, exertion, perseverance, to make that prize his own, and to secure to himself whatever his heart could wish. But is it so in reality? Do *facts* prove this to be the case? Go and ask that individual who set out in life with the fairest prospects, whose whole mind was bent on the acquisition of riches, who brought exertion, perseverance, and every requisite to the task; who had the prizes he sought for apparently secured, but who, by one of those sudden reverses of fortune, as they are called, is left almost penniless, despite his utmost diligence;—ask him, Is man the arbiter of his own lot? Can he of himself, by his own power and unaided judgment, regulate his circumstances?—and what, think you, will he answer? Oh, if he reply in sincerity, will he not say with Solomon in the words I have adduced, “A man’s heart deviseth his way, but the Lord directeth his steps.”

Or consult that other individual, who, in the morning of life, aspired to nought save a comfortable competence; who had no thought, no desire, no ambition, save the humble and Christian one of passing unheeded and quietly through the world,—ask him, when an unlooked for fortune has showered upon him her choicest favours—when, by some unexpected incident, he is raised to power, honours, wealth—when, like Joseph of old, he is taken from the pit of obscurity to be made the ruler over another Egypt—when, like David, the son of Jesse, he is taken from the sheepfold to become a nation’s governor—when, like the fishermen of Gallilee, he is called from his nets

to be instructed to "catch men;" or when, in any other way, he is unexpectedly raised from poverty and obscurity to riches and notoriety,—ask him, was it his own heart that devised, and his own hand that acquired for him all this distinction, prosperity, and renown?—and if that distinction and prosperity have not blinded the eye and hardened the heart, will he not reply, "No, my friend. I in the morning of life did devise my way; but my mind never once dreamed of this preferment. It is the Lord, I confess it, who exalted me. His gracious hand hath directed, and bestowed on me these favours."

Mark that other individual, who had traced out for himself a different course; his mind thirsted for military renown; his heart glowed with martial ardour; his eye beamed with a noble daring; honour, glory, happiness, he thought, were only to be found in tented fields; his whole soul was fixed on them; his heart's desire was to signalise himself—to live in glory, or die in victory, that his name might appear in the page of history—that the splendour of his daring deeds might entitle him to a niche in what is inconsiderately esteemed the temple of fame. Behold him where he lies ingloriously on the bed of sickness, nay of death. A burning fever wastes his strength, and seizes upon his vitals. That eye which so lately beamed with martial glory is now glistening with excess of pain, now suffused in tears, or fixed on vacancy. The mind which yesterday thirsted for renown, is to-day phrensied with delirium. The worshipper of glory is the slave of agony. The tongue that boasted great things is parched and silent. The robust frame is powerless, tortured, agonised. And he sinks into the grave mute and inglorious, a pitiable, an obscure, a wretched object, instead of expiring in that blaze of light which so fondly he had anticipated. "Is," then, "the way of man entirely within himself?" Does it "belong to man that walketh to direct his steps," when "the least mote in God's air may derange his whole physical constitution; when the first breeze may waft pestilence to his nostrils; when the first exhalation that he inhales may poison the sources of his being; or, if he recover, may leave him a life of suffering, wretchedness, and pain."*

* Buckminster.

Again, study another character, but too common in the world—the man who seeks the honourable distinction of literary renown, who labours by his talents to acquire for himself a competence, whose whole ambition is a most laudable one—to rise to respectability in one of what are termed the learned professions, who, to this end, devotes his youth, his property, his mental powers, and bodily strength—who works day and night assiduously to prepare for his avocation, and who spares neither pains, nor labour, nor expense,—behold him pale, thin, emaciated, his health wasted, his hopes blighted, his toil and trouble thrown away—his hopes blighted by some of those numerous impediments to which such individuals are liable, by the loss of health perhaps, by the want of a friend to bring him into notice, by the want of property to complete the usual course of education, or, it may be, by some natural impediment hitherto unthought of in himself—behold him, by some such impediment, frustrated, cast alone and helpless on the world, with poverty, obscurity, wretchedness, staring him in the face, ask him, was this the lot he marked out for himself? this the end for which he read, and thought, and toiled? or, if you would not mock his misery by such a question, then ask your own breast, and it will tell you, that “A man’s heart deviseth his way, but the Lord directeth his steps.”

(To be concluded in our next.)

SERVETUS.

BORNE from the dungeon’s thick and stilly gloom—

Where famine, filth, disease, like snakes entwined,

Alike to aching frame and tortured mind

Gave, void of sleep or death, a restless tomb—

The Martyr crawls to heaven through gates of fire!

He who, with maniac hand, from its true nest

Reft fairest Love—from GOD’S divinest breast,

To be that Thing he worshipp’d, did aspire,

And strangled Ruth within his own dark soul,—

GENEVA’S PRIEST this deed of death hath done!

Round the worn SPANIARD’S limbs the red flames roll,

They scorch his heart, its smoking pulses run

Quick to his lips, of life the little whole

Syll’bles his last amen, “GOD, GOD IS ONE!”

R. E. B. M.

MONTHLY RECORD.

JULY 1, 1839.

BOLTON DISTRICT UNITARIAN ASSOCIATION.—On Thursday, April 25, the Half-yearly Meeting of this Association was held at Chowbent, where there was a numerous attendance of persons from different parts of the district. The Rev. John Harrison, minister of the place, introduced the religious services, and a sermon was preached by the Rev. William Rowlinson of Rivington, from the two texts, John xviii. 33–36, and 1 Peter 1–4, intended to expose the false grounds on which ecclesiastical establishments are founded. Having first contended, that they had failed to produce uniformity of opinion, he argued, secondly, that a national creed was opposed to the Word of God, and a violation of the principle of private judgment established at the Reformation. In conclusion, he proved that all national establishments of religion were in opposition to the words of the great Founder of Christianity, “My kingdom is not of this world.” In the course of his remarks, the preacher insisted, that no argument could be derived in favour of an established religion from the Jewish Theocracy, any more than from the steps taken by Christ and his Apostles to spread the word of the Gospel.

At the close of the service, nearly 200 persons assembled in the spacious rooms adjoining the chapel, where tea was served, and the evening spent in the discussion of topics connected with the objects of the meeting. The Rev. Franklin Baker was called upon to preside. Many gentlemen delivered their sentiments in a highly animated manner, on the advancement of Unitarianism, education, charity, and religion. Much interest was excited by its being the first meeting of the kind held at Chowbent, since the settlement of the Rev. John Harrison, whose indefatigable exertions promise the most useful results to this numerous congregation. There were present, of ministers, Rev. J. Whitehead, John Harrison, W. Rowlinson, W. Probert, J. Ragland, H. Clarke, W. Maccall, F. Baker, also, H. Giles from Liverpool, and W. Harrison and W. Mountford from Manchester, to many of whom the meeting was indebted for excellent addresses.

The Autumn meeting was fixed to be held at Moor-Lane Chapel, Bolton, on Sept. 26th, the Revds. F. Howorth and W. Probert being appointed to officiate.

F. BAKER, *Sec.*

TESTIMONIAL TO THE REV. JOHN PORTER.—On Sunday, the 2d June, the second Presbyterian Congregation of Bel-

fast, presented their minister, the Rev. John Porter, with a beautiful Salver, and £325, in testimony of their gratitude for his services, and their respect and affection for him as a friend. The presentation took place at the conclusion of the afternoon's service. The Meeting-house was crowded. James Grimshaw, Esq. having been called to the chair, James M'Cleery, Esq. who had been requested to act as Secretary, read the following Address:—

“REV. AND DEAR SIR,—We, the Members of the second Presbyterian Congregation of Belfast, feel ourselves under deep obligations to you, for the manner in which you have administered the religious concerns of this Christian community.

“Ten years have now passed away, since we were fortunate enough to have you established among us, as our Minister. The impression which we then had of your character, induced us to expect, that, under Providence, you would be found eminently serviceable in instructing and watching over this society; and that your labours would be effective in maintaining and propagating the simple doctrines of the Bible.

“To you, we hope it will prove satisfactory, after such an interval of time, that we should now, thus publicly and unanimously, assure you of the fulfilment of our anticipations. From your able expositions of Scripture truth, uncontaminated by the impurities, and unobscured by the devices of human creeds—as well as from your instructions and admonitions for the regulation of our conduct in life, whilst your own example affords the best practical illustration of the value of the lessons which you teach—we humbly trust that we have not altogether failed to derive corresponding advantage; and the present prosperous state of this increased and increasing Congregation, must serve as gratifying evidence to yourself, that your labours have not been unattended with success.

“We gratefully acknowledge your services in the instruction of the young portion of this Congregation; and beg, in particular, to refer to the pains which you have taken in leading them to recognise the existence, power, wisdom, and goodness of God, in the works of creation.

“We have especially to thank you, for your unwearied zeal in your intercourse with the members of this Congregation. As a Minister and a Friend, you claim a return of gratitude and affection; and that such feelings are warmly entertained towards you, we beg to tender you our strongest assurance.

“We have now to request, that you will accept from us

the accompanying Salver, and Purse of 325 Sovereigns; and to express our earnest prayer for the welfare of yourself and your family; and our hope, that your connexion with us may long continue, with as much satisfaction to yourself as it has been to us of comfort and advantage.

“JAMES GRIMSHAW, Chairman.

“CLOTWORTHY DOBBIN, Treasurer.

“JAMES M'CLEERY, Secretary.

“Belfast, 2d June, 1839.”

Clotworthy Dobbin, Esq. in the name of the Congregation, then presented the Salver, with a Purse of 325 Sovereigns, to Mr. Porter. The Salver bore the following inscription:—

“This Salver, with 325 Sovereigns, is presented by the Members of the Second Presbyterian Congregation of Belfast, to their Pastor, the Rev. John Porter, in testimony of their admiration of his character, their affectionate esteem for him as a friend, and their gratitude for the zeal, ability, and success, with which he has discharged the duties of his office, since he became their Minister.

“BELFAST, JUNE, 1839.”

Mr. Porter thus replied:—

“To the Members of the Second Presbyterian Congregation.”

“MY DEAR FRIENDS,—I receive, with the deepest gratitude, your affectionate Address, and the gift by which it is accompanied.

“Your gift is a generous one; and I value it as it deserves. But, give me leave to assure you, that I estimate at an incomparably higher price, your approval of my humble services, and your warm and unanimous expression of affectionate regard. No pecuniary consideration would I place, for a moment, in competition with the approbation of my friends; nor would anything I am aware of counterbalance its loss. I do, therefore, feel most truly grateful, that my humble, and, in many respects, imperfect endeavours to do my duty, have been so approved.

“You are pleased to commend my pulpit services, and my manner of illustrating and enforcing the doctrines and precepts of the Gospel. Would that my services were more worthy! At the same time, I feel that I enjoy peculiar advantages in my office of Minister to this Congregation, for which, I trust, I am not unthankful. We have no creeds nor formulas of belief, in some parts contradictory, in others absurd, by the rules of which I am expected to modify my expositions of Scripture. My hands are free; my spirit is subject to no such bondage. I can think as I please, and

speak as I think, without alarm for the result. In my mind, the great and distinguishing glory of the Reformation, was the death-blow which it struck at human authority, and its annunciation of mental freedom, as the birthright of man. Guided, therefore, as I trust I have been, in my preparations for the pulpit, by the spirit, not of spurious, but genuine Protestantism, I have gone to the *Bible alone*, as the depository of religious truth; and endeavoured to draw knowledge, pure and unpolluted, at the fountain-head. And such information as I acquired there, I laid before you in its simplest form, feeling perfectly indifferent whether it was, or was not, in conformity with the popular faith. Still, you will testify, that I preached to you as a friend, never as a dictator; and that I never sought to force upon you any opinion repugnant to the dictates of your own judgment. Truly can I declare, that 'I desired not to have dominion over your faith, but to be a helper of your joy.' To the freedom of thought and speech allowed and exercised by both parties, do I attribute much of the happiness which we have mutually enjoyed.

"I am glad to learn, that my visitations, in the double capacity of a Minister and Friend, meet with your approval. Compared with this unostentatious, but indispensable duty, the public services of a Minister may be pronounced light. 'To rejoice with them that do rejoice, and weep with them that weep;'—to be 'instant in season and out of season,' in paying domiciliary visitations, is a duty which the Pastor of a large flock will find it difficult efficiently to discharge:—so much so, indeed, that very few can rightly estimate its nature, except those who have made the experiment. It would be affectation on my part, to deny, that I have sedulously laboured to fulfil this part of my professional obligations; and, if I have fallen short to any extent, the failure must be ascribed rather to what was physically impossible, than to any want of will.

"In reference to the more youthful part of the Congregation, whom I have, from time to time, been instructing, since the commencement of last Winter, in the science of natural religion, I am glad to say, that their regularity of attendance, and the interest they evinced in the subjects of investigation, rendered my labour very agreeable. I trust it has been not unprofitable; and that, hereafter, when we may be widely separated, some of my young friends will feel a pleasing interest in recalling those hours which they spent with their Minister in tracing the footsteps of the great God upon the plains of earth, and his power, wisdom, and goodness, in surrounding objects.

"The testimony which you bear to the prosperous state of

the Congregation is most gratifying; and I am very happy, that any favourable expectation which you formed regarding me, when I took it under my care, has not been disappointed. Assuredly, there has been nothing wanting on your part, to give effect to my services, and render my situation agreeable. It would be impossible for any Minister to feel more happy in his relations than I have been, during the ten years of my residence in Belfast. Not only from *you*, but from *all classes* of my fellow-townsmen, have I met with demonstrations of kindness; and my ambition desires no more, than that the future may be to me even as the past.

“Taking, therefore, into account all these circumstances; your undeviating kindness and attention, with much friendship from others, which claims my gratitude—not to mention this handsome present, made in a manner that greatly enhances its value—I might be pardoned for numbering myself on the list of the happy. But, I am admonished by the wisdom of the ancient sage, if not by personal observation, that ‘no man should be styled happy before his death.’ I, therefore, ‘rejoice with trembling,’ and look forward to the invisible future and its uncertainties, with mingled emotions of apprehension and hope. When the gold shall have made unto itself wings and fled, and its receiver too disappeared from sight, *this beautiful Salver*, the memorial of your friendship, and inscribed with your names, shall remain. While I live, it will, I hope, be a memorial to myself of the obligations which I owe you, and afterwards be preserved by my family. Again I have to thank you, and to offer up my fervent, heartfelt prayer to God, that He may enable me faithfully to discharge my weighty duties, and make me the humble instrument of extending truth and righteousness in this corner of His Son’s vineyard.

“JOHN PORTER.

“June 2, 1839.”

CHESHIRE PRESBYTERIAN ASSOCIATION.—On Wednesday, May 1st, this meeting was held at Chester. The service was introduced by the Rev. C. Wallace, and the sermon was preached by the Rev. H. Green, of Knutsford, from Luke xiii. 20, 21. The preacher enlarged, in a very able and convincing manner, on the principle of progression inherent in Truth, and of the certainty of its advances, notwithstanding its progress may occasionally be imperceptible to the view, or may appear to be retarded by unpropitious influences. The mingled spirit of attachment to truth, under his own conceptions of its real form, and of candour towards those who differed from him in the modes of their religious faith, was eminently conspicuous in the preacher’s discourse,

and had a tendency not only to strengthen the religious convictions of his hearers, but to increase in their breasts the warmth of pious sentiment and the ardour of Christian benevolence.—After service, the business of the Society was transacted; and in the course of the remarks made in this connexion, some observations were addressed to the meeting by the Rev. R. Brook Aspland, respecting the late objectionable proceedings of the clergy of the diocese of Chester, with reference to education; in the course of which, vigilance on the part of Dissenters, and of those who are attached to a system of instruction unfettered by theological dogmas, was recommended. The interest felt respecting the business of the Society (which was of a miscellaneous nature) was manifested by the number of those who stayed after service to witness the proceedings.—About thirty gentlemen subsequently sat down to dinner, the Rev. M. Maurice in the chair, when the meeting was briefly addressed, in addition to the Chairman, by the following gentlemen: Messrs. Moulson, Bolt, Johnson, Jun., Murray, Harrop, of Altringham, the Treasurer, Brassey and two recent converts, who gave highly interesting accounts of the origin and progress of their change of sentiment.—The ministers present, by whom the meeting was also addressed, were Messrs. Green, Johns, R. B. Aspland, Hawkes, Parry, and Wallace; and the interest of the meeting was preserved uninterrupted till the time of separation by the spirit and ability with which the Chairman presided. C. W.

WESTERN CHRISTIAN UNION & FELLOWSHIP OF CHURCHES.
—The second Anniversary of this Union was holden at at Crediton on Wednesday, the 8th of May. The weather being propitious, a large number of members and friends from various places, especially from Exeter, assembled on the occasion. The sermon was preached by the Rev. George Armstrong, B. A., of Bristol. The preacher founded his discourse on the words of our Saviour recorded in John viii. 32: “And ye shall know the truth, and the truth shall make you free.” It was felt by all present to be a most powerful and heart-stirring address, in which the heavenly character of Christian truth, and the freedom of spirit in which it must be sought and held, were nobly vindicated.—The business of the Union was transacted in the chapel, after divine service, when Isaac Davy, Esq., of Fordton, presided. It appeared from the Report of the “Council,” or managing Committee, that since the last anniversary two additional churches had joined the Union, making the whole number *eleven*; that pecuniary grants had been made to three small

congregations; and that in most respects the humble purposes of the Association had been attained. The next anniversary was appointed be held at Taunton, on the first Tuesday in May. Upwards of fifty persons, of both sexes, friendly to the Union, afterwards dined together at the Ship Inn, where Mr. Isaac Davy again presided. The meeting was addressed on various topics of moral and religious interest, by the Revds. G. Armstrong and H. Acton, as well as by the Chairman, by Dr. Barham, James Terrell, Esq., and other friends. The day was universally acknowledged to be one of much pleasure and edification. The objects of this Union are in no sense or degree sectarian, although it is at present confined to persons who reject Trinitarian theology and worship the Father alone. It is designed simply to bring the free Christian churches who have joined it in the extreme West of England, into nearer religious fellowship with one another, for their mutual support and improvement, and for the dissemination of their common principles of free inquiry and liberty of private judgment. But the nature of its objects will best be shown by a few extracts from the report of the Council: "In this Union our churches declare that they are not cognizant of any sectarian peculiarity; that they disclaim all party names and badges; that they have no prescribed creed; that they foreclose no Scriptural controversy; that they will pledge their members to nothing but freedom of mind and fidelity to Christ. It is one principle of our union, that all disputed points of Christian theology shall be considered in our churches as open questions. On what other principle can freedom of thought and speech be so fully secured to every individual? But, on the other hand, we feel that if perfect Christian liberty is our privilege, earnest Christian union and fellowship is our duty. Divisions among the followers of Jesus are scandals and sins; it is our duty to see that not by us shall these offences come. We are persuaded that the revelation of Jesus Christ is in the spirit, and not in the letter; a quickening power, and not lifeless dogmas. We maintain, therefore, that the wilful separation of Christian worshippers is as needless as it is unlawful; and consequently, that *union*, on the catholic principles which we upheld, is not less strongly recommended by wisdom than it is required by the laws of of Christ."

WEST RIDING OF YORKSHIRE MEETING OF UNITARIANS.
—On Wednesday, the 8th of May, this meeting was held at Leeds. The religious services of the day were conducted by the Rev. B. T. Stannus, of Sheffield, who dwelt, in a very striking and powerful sermon, on the difference in the

moral and religious influence of Calvinism and Unitarianism. After service, the meeting for transacting the business of the Tract Society was held in the chapel, when Mr. Hare presided. It appeared from the report, that nearly 1800 tracts had been distributed to subscribers, in grants and for general circulation, during the last year; that at Halifax, Lydiatt, Malton, and other places, loan-committees were in active operation; and that at Leeds, tracts had been distributed in 5508 visits. The following works were added to the Society's Catalogue:—Dewey's Moral Views on Society, Commerce, and Politics—Philosophy of Death—Tayler's Sermon on the Duties of Unitarians—Neil's Inquiry—Dr. Hutton's Manchester Sermons on Miracles—Beard's Lectures on Socialism—The Three Experiments of Living—Channing's Self-Culture, &c. Mr. Wicksteed was requested to take charge of the Tract Depository, and to act as Secretary, with Mr. Fretwell's assistance as Treasurer. The day of meeting was altered from the second Wednesday in May, to the second Wednesday in June. After the meeting, about sixty gentlemen sat down to dinner at Scarborough Hotel, and a variety of short but interesting and animated speeches were given by several lay-members of the congregation—Mr. Lupton, Mr. Cummins, Mr. Fretwell, Mr. Marcus, Mr. Wurtzburgh, and the Rev. J. Cameron of Wakefield. About six o'clock, an adjournment to the Music Hall took place, when upwards of four hundred ladies and gentlemen assembled at tea. Thomas William Tottie, Esq. took the chair. Several ministers and others addressed the meeting. The Revds. B. T. Stannus, J. Cameron, William Turner of Halifax, J. Kendal of Flockton, C. Wicksteed of Leeds, Mr. Hare, Mr. Nunneley, and Mr. Lupton. A resolution of sympathy was passed with our brethren in South Wales, incarcerated for inability to fulfil the duties imposed upon them as churchwardens. A similar expression of feeling was elicited in reference to Mr. Russell of Glasgow, and his determination to resist clerical domination over his free conscience. Among other sentiments of a more general nature given in the course of the evening, were the following:—“The Congregation of Mill-hill Chapel: may they be united in the love of truth, of God, and of each other; and while they call Christ only their Master, may they regard every man on earth as their brother.”—“May religious differences never interrupt social intercourse; but may the time speedily arrive, when fear in avowing, and bigotry in denouncing what conscience dictates, shall be alike unknown, and charity be the bond of human life.”—“The glorious and immortal memory of the Two Thousand,—honour to the men who

prefer the approbation of heaven to the smiles of man, and a good conscience to high station."

CHRISTIAN TRACT SOCIETY.—The Thirtieth Annual Meeting was held on Thursday, May 9th, the Rev. S. Wood in the chair. From the Committee's Report, it appeared, that during the last year, the attention of the Committee had been devoted to the consideration of the involved state of the Society's finances, and the result has been the adoption of a different plan in connexion with the publication of their Tracts. In consequence partly of this new arrangement, the Committee reported, that £40 of debt had been cleared off, and they confidently expect, that by the expiration of another year, the remaining portion will be paid. Another cheering feature in their Report, was the announcement of a considerable increase in the sale and circulation of their Tracts. The benefit of having a permanent agent to the Society, has thus been fully proved. During the last year, only one new Tract, the Rev. T. Bradshaw's on the Divine Origin of the Christian Religion, has been published, and one, the Twin Brothers, reprinted. The Committee, however, hope that the offer of paying for any new Tract sent to them and approved, will prove a stimulus among their friends for the production of some new Tract. They hope, that during the ensuing year, something new may be added to their Catalogue, as it is most desirable to replace those dropped from the series.—The following grants had been made: To the Rev. J. Crompton of Frenchay; to the Unitarian Chapel Library, Yeovil; to the Rev. Mr. Cooper of Wisbech; to the R. K. Philp, for the Domestic Mission; and to the Rev. J. R. Beard's congregation, Salford; also, to the Poor-Law Commissioners, a copy of all their publications, as they were engaged in drawing out a list of works to recommend to the Guardians of the different Unions, for the use of the inmates of the Workhouses. The Report ended by the expression of hope on the part of the Committee, that a Society engaged in the circulation of Tracts of a pure moral tendency, will meet with that support it so eminently deserves. The officers chosen for the following year, were James Esdaile, Esq. Treasurer; Mr. J. E. Ciennel, Secretary; Revds. E. Chapman, J. C. Means, R. K. Philp, S. Wood, and Messrs. Dunn, John Hart, and Wansey, Committee. All communications are requested to be addressed to the Secretary, care of Mr. J. Green, Agent to the Society, Bookseller, 121 Newgate-Street, London.

DITCHLING ANNUAL MEETING.—The meetings of Unitarians and Unitarian Baptists, residing chiefly in the eastern parts of Sussex, took place this year on the 12th of May, and was rather more largely attended than usual. The Rev. Samuel Wood preached twice, taking for his text, in the morning, Matt. v. 10–12, and in the afternoon, Mark xii. 34, on which he delivered two very instructive and appropriate discourses. At the close of the afternoon service, the attendance upon which was greatly crowded, the Lord's Supper was feelingly administered by Mr. W. to more than 30 communicants. In the evening, upwards of 200 persons partook of tea in the chapel; and before the company separated, Mr. Wood delivered an address, embracing his views of the actual state and prospects of Unitarianism in this country, but more particularly in the North,—the necessity for every combined and individual exertion being used to spread the knowledge of Unitarian principles,—and for an unflinching adherence to the open profession of what each conceives to be the true Christian doctrine. The speaker then proceeded with a very animated description of his travels abroad, and of the style of preaching he had witnessed at Paris and Geneva, and in America. The mention of this last, naturally introduced the name of Dr. Channing, whose extraordinary abilities as a preacher, independent of his well-known character here as a writer, were depicted by Mr. W. in warm and glowing language.—It has been for some time a prevalent, perhaps a too prevalent opinion, that our cause is in a languishing state in this part of the kingdom; but we cannot help thinking, from the symptoms that have been witnessed of late, and from the fact that these annual meetings do not decrease, but certainly increase in interest and numbers, that there is a strong under-current of feeling in favour of more liberal views of Christianity than what Orthodoxy presents, and a latent spirit of inquiry (which, however, we ought not perhaps to designate otherwise than as, for the present, vague and confused), which only require a judicious encouraging and directing to bring them to a favourable issue and a more enlightened maturity.

* **UNITARIANISM IN SHEFFIELD.**—On Tuesday evening, May 21, the Members of the Upper Chapel Congregation held their Whitsuntide Festival in the Assembly-Rooms, under the presidency of their talented and much respected pastor, Mr. Stannus. Nearly 300 ladies and gentlemen sat down to tea; after which several appropriate and interesting addresses were delivered by the Rev. Chairman, the Rev. P. Wright, Messrs. Palfreyman, Hinde, Morton, Hobson, Ry-

alls, and Lincoln. I am sorry that I cannot give even an outline of these speeches; but I should be wanting in my duty to the public, if I were to leave unnoticed an exhibition of religious bigotry, that recently occurred at Stannington, and which was related to the meeting by Mr. Wright. An infant child, named Shaw, whose parents reside at the above-named village, was taken ill, and when in the agonies of death, its mother sent for the Church clergyman (Mr. Carver) to exercise the duties of his sacred office in prayer. Mr. Carver went to the house, and asked the distressed parent if the child was baptised, and by whom? She told him that her child was baptised by the minister of the Stannington Unitarian Chapel (Mr. Wright). Mr. Carver replied that he could not offer up prayers to heaven for *such* a child, and strongly urged the mother to allow him (Mr. C.) to *re-baptise* it according to the rites of the Church of England; stating, at the same time, that the ceremony which had already been performed by Mr. Wright, was not *Christian* baptism. The mother objected to this; and the clergyman, as if to render her grief still more agonizing, declared on his departure, that her obstinacy would prevent her infant from receiving Christian burial here, and consign it to eternal torments hereafter. The child died next day, when the *Reverend* Mr. Carver actually refused to inter it in the church-yard; and it was ultimately buried by Mr. Wright, in the ground adjoining the Unitarian Chapel. About the same time, the relatives of a poor Catholic woman, named Sykes, applied to Mr. Carver to allow her remains to be deposited in the church-yard. He reluctantly consented; adding, that if she had been a *Unitarian*, he would not, on any account, have read the burial service over the corpse.

A deputation from the trustees and congregation assembling in the Unitarian Chapel, Norfolk-Street, waited on their minister, the Rev. B. T. Stannus, on the 15th May, and presented him with a purse containing 70 sovereigns, as a mark of their esteem, and as a testimony to his zeal and faithfulness in the discharge of his ministerial duties during the last twelve months.

ORDINATION AT DROMORE, IRELAND.—On Monday last, the 3d June, the Rev. William Minnis, a Licentiate of the Presbytery of Antrim, was ordained, by the Remonstrant Presbytery of Armagh, to the pastoral charge of the First Presbyterian Congregation of Dromore.

The services of the day were introduced by the Rev. J. Mitchel, of Newry, who delivered a most useful and inte-

resting discourse from Rom. xii. 2. He was followed by the Rev. Jas. Davis, of Banbridge, who explained and defended Presbyterian ordination, and the right of the people to choose their own Minister, in the most full and satisfactory manner we have ever heard. Mr. Minnis, having described his views of Scriptural truth and his intentions in accepting of the unanimous invitation of the members of the flock to become their Pastor, was then set apart by prayer, and the laying on of the hands of the Presbytery, aided by several of their brethren of the Bangor, Templepatrick, and Antrim Presbyteries. The service was concluded by the Rev. Wm. Crozier, of Redemon, who delivered a beautiful and affectionate charge to pastor and people. The house was crowded to excess, by a most attentive audience.

In the evening, Mr. Minnis and the other Clergymen were entertained by the members of the congregation, and by some of the most respectable Protestants, Roman Catholics, Seceders, and other Presbyterians, of the neighbourhood. Upwards of a hundred sat down to dinner, in the large room over the Market-house, which was kindly given for the occasion by the Lord Bishop of Dromore. The chair was ably filled by David Lindsay, Esq., J. P., of Ashfield, supported by Wm. McClelland, Esq., of Clanmurray, and John Nicholson, Esq., of Donaghcloney.

In the course of the evening, the Revds. D. Montgomery, Blakely, Minnis, Mitchell, Davis, Crozier, Carley, Campbell, Nelson, and others addressed the company.

DIED, at his residence, Maryfield, near Hamilton, Lanarkshire, June 18, in the eighty-fifth year of his age, John Barr, Esq. Mr. Barr was a native of Lesmahago in this county, and was intended by his parents for the ministry in the Church of Scotland. In pursuing his studies at the University of Glasgow, his mind was struck by the flagrant opposition of some of the doctrines of the Confession of Faith to the dictates of reason and the declarations of Scripture. He therefore abandoned the idea of entering the ministry of a Church whose doctrines he disbelieved, and devoted himself to the study of medicine. Having completed his medical education at the University, he settled at Birmingham, and for a period of more than forty years was engaged in most extensive practice. He was a regular attendant at the New Meeting-House in that town, enjoying the successive ministrations, as well as the personal friendship, of the venerated Priestley, and of the Revds. Edwards, Toulmin, Kentish, and Yates. He was also known and respected by a large circle of acquaintances and friends of every religious denomination,

amongst which was the celebrated Watt. He witnessed the riots which disgraced the dominant religious-political faction of 1791; an interesting reference to which he made in his address to the Scottish Christian Unitarian Association in 1831. [Christian Pioneer, Vol. VI. p. 74, 75.] In 1820, Mr. Barr left Birmingham for Scotland, and enjoyed the evening of life in attention to various agricultural pursuits. Since the death of Mrs. Barr [C. P. Vol. IX. p. 215], Mr. Barr has resided chiefly at Hamilton. Every attention to his comfort was paid by the relative who lived with him. For some months he had been occasionally complaining, but was not confined to the house more than a few days, till, on the forenoon of Tuesday, June 18, he breathed his last without a struggle.

THE Annual Meetings of the Southern Unitarian Societies, will be held on Tuesday, July 2, at Wareham; the Rev. Henry Acton of Exeter to preach.

THE
CHRISTIAN PIONEER.

No. 156.

AUGUST, 1839.

Vol. XIII.

THE DOCTRINE OF PROVIDENCE.

(Concluded from page 283.)

EXPERIENCE, not less than inspiration, teaches that man is not entirely the arbiter of his own fate. Even when he is arrived at maturity—when he is completely master of himself—when he thinks, reasons, wills, determines according to his own judgment—and when he most assiduously deviseth, and executes his plans,—then it is evident that “his way is not wholly in himself,” that there is a power above him which overrules his determinations, which turns aside his maturest counsels, or “bringeth the desires of his heart to pass.” This appears from the frequent failure of those plans. How often are we disappointed in the very event we had considered most maturely, in the very object on which our whole heart was fixed! How often are we surprised by some unexpected pleasure, by some happiness that we did not foresee, by some interest or advantage that we never dreamed of, so little is it the result of our devising! Again, to what accidents are we liable! How many unforeseen circumstances are daily, nay, hourly occurring, to disturb our schemes and frustrate our intentions! How often does sickness step in to delay their execution! How often does death put an entire stop to their fulfilment!

In short, I may appeal to any one who has lived any time in the world, to state, whether he finds that his past circumstances were entirely of his own devising; or whether he at present finds himself just in that situation which for years he had anticipated. Did you, reader, when you set out on the path of life, foresee and adjust the events of your journey entirely as they have occurred; or has not your whole time been spent in availing yourself of unforeseen circumstances as they have arisen, in taking advantage of opportunities that have accidentally presented themselves, in retrieving disappointments, or

improving blessings, that seem, without your agency, casually to have taken place? "Go and ask that old man, who has approached so near the limits of mortality, and who is now looking back on the days as they roll away behind him, ask him, how often has he changed his course, how often has he measured back his steps? Ask him, if much of his busy life has not been spent in retrieving disappointments, in framing new speculations, in guarding against new defeats?" And, if his answer do not convince you that "it is not in man that walketh to devise his ways," then, go and reason with the tombs, read there the records of human disappointments, ask those bones, which are now mouldering in their kindred dust, that skull which, now so gaunt and empty, seems to laugh in derision at human vanity, ask it, did it not teem with plans as probable as yours,—those bones, were they not as firm, as animated and vigorous,—and where is now that strength and beauty, those purposes and plans? They will respond—in short, all things respond—to the words I have adduced, "A man's heart deviseth his way, but the Lord directeth his steps."

I know, however, that while some men are ready to admit that their circumstances in life are not of their own devising, they will not acknowledge they are ordered by the Lord. They ascribe those defeats and disappointments, to which themselves and their plans are liable, not to the agency of Providence, but of fortune. It is not the Lord who directeth our steps, say they; but it is "time and chance, which happen unto all men." But what, my friend, are chance and fortune? Are these gods or goddesses that preside over the world, and regulate the affairs and destinies of mortals? or are they not terms that serve to conceal—alas! how frequently from ourselves—our own ignorance of those facts and operations of the hand of Deity that they are used to account for and explain? Is there any such thing, then, in reality, as chance? No; there is not. Is there any such thing in the *natural* world? Can chance produce a bird, a beast, a fish, a flower? Why, then, admit it as a cause in the *moral* world—in those things which pertain to mortals' destinies? Is chance the author of creation? Why, then, claim for it a share in the moral government of

creation's Father? If the world was not at first made by chance, so neither is it ruled. There is as much care, and wisdom, and design, exhibited in its government as in its original formation. And would Jehovah, think you, after having created it with so much care and wisdom, would he wilfully renounce its government? Would he leave its countless inhabitants, and all the varied operations that are going on within it, to the regulation of accident, chance, or fortune—if *chance* may be said to *regulate* anything—and thus commit his beautiful workmanship to the baneful operation of a blind fatality? We may rest assured he would not. There is, then, no such thing, in reality, as chance. This is only a name for those operations of God's providence that we cannot comprehend, a name by which too often we deceive ourselves, esteeming *it* as a *cause*, when it only serves to express our ignorance of the cause. "Of him, and to him, and through him are all things." He presides over all affairs. To him it is infinitely easy to regulate all events. As he at first created all things with a minute and perfect accuracy, so, minutely and entirely, does he continue in his providence to regulate and sustain. And therefore, Christian, as surely as we are liable to defeats and disappointments—as surely as it is not "in man that walketh to devise his ways," or to "see the end from the beginning," so surely is it the Lord who ordereth our steps.

But it will be said, what then? If it be not in man to devise his ways, how can man be accountable for those ways? If it be the Lord who directeth our steps, how shall he, in justice, punish our transgressions? How, therefore, is this doctrine of Divine Providence compatible with God's character, or man's accountability? Doth it not especially trench upon the latter? I answer, by no means. The kind and gentle parent who watches with a tender anxiety over the various amusements and pursuits of a numerous little progeny—who disappoints one of some pleasure that he knows would prove injurious to it—who takes from another some dangerous toy—who overrules and directs their various little movements, bestowing his favours upon one, and correcting another for its fault—who thus forms and trains their infant minds, educating one for one situation, and another

for acting another part on the great theatre of the world, —may not such a parent be said, with truth, to direct his children's steps? And yet, does this direction interfere in any way with their responsibility to him? or is it incompatible with his justice, when he sees fit, to inflict correction? Surely not. His children are still deserving of his praise or blame, of his kindness or reproof, just as each may individually conduct himself—just as they may prove themselves dutiful or disobedient in their conduct. And thus it is, I believe, that our heavenly Father deals with us his offspring. While we are pursuing this pleasure, which, if attained, would prove injurious to us, and grasping at that toy which is highly dangerous—while we are devising this plan, or entirely absorbed in that amusement—while our minds are wholly engrossed with our present occupations, and absolutely blind to their future consequences—while we are almost incapable of forming or executing any fixed plan that would be worthy of us as immortal beings, he overrules and manages our movements; he disappoints one of the pleasure that he knows would prove injurious; he takes from another the dangerous toy; he bestows on one a favour, to strengthen its love to him; and corrects in another some vicious tendency; according to their several dispositions, he subjects them to that treatment which is best fitted to improve. It may be, that his children abuse his gifts, and repine under his correction, and pervert his mercies into instruments of sin,—still is his treatment of them the best fitted to improve. And thus he fits his children for fulfilling his designs in this world; but more especially prepares them for those higher and holier stations which he has designed that they shall occupy in that world which is to come.

Of course, in this his treatment of us, our heavenly Father, like a prudent earthly parent, has respect to our several dispositions, and to the obedience and disobedience of our conduct. If we rebel against him, we must, one day or other, expect correction; if we be dutiful, we may as surely hope for favour. It may even be, as some expressions of Scripture would seem to intimate, that some of the grossly wicked he casts for a time entirely off, and leaves them to feel the consequences of their own impru-

dent and vicious conduct. But even these consequences are, of his appointment, designed for their reformation. To others, we may rest assured, he extends his mercy, his providence and grace; but not so as to interfere thereby with their liberty or freedom. For it is not said in Scripture that the Lord *foreordains*, but only that he *directs* men's steps. Its language intimates that he is an ever-present agent—overruling, conducting, and guiding all human affairs to promote his own grand purposes—not that he has predestinated, from the beginning of time, whatsoever comes to pass. So that this doctrine of a Divine Providence, so far from detracting from God's character, or interfering with man's accountability, is perfectly compatible with the one, and tends materially to strengthen and confirm the other.

In truth, the doctrine that is here laid down, is the only true foundation, and should most powerfully awaken us to a sense of the awful responsibility of man. It recognises, at the outset, this very doctrine of man's free agency. It positively teaches, that a "man's heart deviseth his way;" and thus assumes the doctrine of human responsibility. As I have said in the commencement of this paper, "God governs, not by partial, but by general laws." One of those general laws obviously is, that man has a power over his own actions; that he has the power and the liberty of moulding, as he will, his life and conduct. This law, the doctrine here laid down distinctly recognises; and it only teaches, that Jehovah has the superior power of overruling and counteracting that conduct; that he has the same power which the parent has over the child—the power of forwarding some of its intentions, and of frustrating others—the power of disappointing some of its schemes, and moulding others to suit his purposes—in short, the power expressed in the words so repeatedly adduced, "A man's heart deviseth his way, but the Lord directeth his steps."

This doctrine is, then, the only true foundation of human responsibility. And observe further, how it should awaken us to a sense of that responsibility—how it should most powerfully lead us to attend to, and be virtuous in, our conduct. If, Christian, the Lord thus intimately direct our steps, will he not be most entirely acquainted

with all our ways? If he thus overrule and manage all human affairs—if every deed of our lives—if every word that escapes our lips—if every thought that passes in our hearts—if these, if all things be “naked and open to the eye of him with whom we have to do,”—so naked and open that he avails himself of them to forward his own purposes; and if he, in his goodness, frequently interpose to confer on us blessings that we do not ask, or to shield us from injuries that we most anxiously long for, or to turn away from us the effects of our own bad conduct;—if he thus intimately direct our steps, how careful should we be of what passes in our hearts—how deeply feel our obligations to him for his mercy—how circumspectly walk before him! I am persuaded, that were we sensible, as we ought, of the overruling providence of God; did we feel that his eye sees, that his ear hears, that his hand sustains and regulates our movements; did we really believe that he “pondereth the ways of man, and knoweth all his goings;” and were we thus fully sensible that we are continually in Jehovah’s pure and awful presence, I am persuaded that this feeling would have a more powerful influence on our life and conduct than all other doctrines ever promulged; it would indeed teach us to “ponder the paths of our feet,” and to walk before him in truth, humility, and righteousness. Who, that believed that God was looking on him, would dare to offend against Deity? Who would think of trespassing in thought, word, or deed, who felt himself continually in the presence of the Most High?

But mark another consequence of this doctrine. It is not only a stimulus to duty; it is also, in a high degree, consolatory. If it be Jehovah really who directs our steps, why should we repine and fret ourselves, as too frequently we do, when we meet with disappointments? How much disposed are we, when our plans are disconcerted, when affliction, pains, or misfortunes lower, to murmur and repine at the providence of God. We can no longer see that wisdom and that goodness which we used to admire in his ways. We can no longer reconcile with his mercy, the evils he permits us to experience. We begin to doubt, if not his moral government, at least his paternal care towards us. Our Heavenly Father

seems to have abandoned us; and murmurs are heard escaping from our lips:—"Unhappy that I am! My fortune is gone! I am reduced to poverty! Death has deprived me of my bosom friend, my comforter and support! Sickness has wasted my strength! Evil tongues have blasted my character! God seems to have forsaken me; and I am wretched!"

Foolish complaints! Unjust distrust! God has not forsaken you, my friend; but you have not as yet learned to submit in patience to his chastisements. He is a Father, and will he not correct? You are his creature, his dependant, and his child, and will you not bow with submission to his hand?

Against such murmuring, the doctrine here laid down teaches us to guard. It also obviates the objection that naturally arises to the doctrine of particular interferences, and removes the difficulty felt by those who advocate simply a *general* Providence. It combines these two doctrines, by teaching that *all* things are of God, that he continually watches over us, that disappointments spring from him as well as mercies, that afflictions and blessings are equally his instruments, by which he trains and moulds us to obedience. It therefore teaches us at all times to submit, saying, "It is the Lord, let him do as seemeth him good;" "The Lord hath given, and the Lord hath taken away, blessed be the name of the Lord."

Finally, this doctrine should teach us to renounce our pride, our discontent, our vain-glorying and foolish expectations, and to bow at the feet of our Infinite Father, saying,—I was disappointed in life, but it was thou who didst, for my spiritual welfare, disappoint me, and I murmur not; I was fortunate in my undertaking, but it was thy blessing crowned me with success, and I am humble; I was afflicted, but it was thy hand that chastised me, and I am resigned. Therefore, in all the events of my life I will submit to thy holy will, and praise thy sacred name. Yea, "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labour of the olive fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation."

J. O.

To the Editor of the Christian Pioneer.

SIR,—The ensuing remarks were read, a few weeks since, to a small circle of friends assembling periodically to converse on religious topics. By giving them insertion in your excellent Miscellany, you will much oblige them, and

Yours, with sincere respect,

Hyde, Cheshire, 21st June, 1839.

T. B.

OUGHT UNITARIANS TO BE CONTENT WITH MAINTAINING A MERELY NEGATIVE POSITION IN SOCIETY?

THE term *negative* in this question, must be taken in its conventional rather than its literal acceptation. Strictly speaking, there cannot be a *merely negative* position. In every case, there must be an advance or a receding; but, in its more loose and popular signification, there may be a negative state of things, where there appears no disposition to move onwards; where truths are held loosely and with little power over the heart and affections; where they are indirectly assented to, rather than firmly believed and made the main-spring of action. Now, a body of men professing to be in possession of truths of the highest importance to the destinies and welfare of their fellow-mortals, ought not to be, and cannot well be, contented to remain, as regards the rest of the world, in a negative position, satisfied with their own acquirements, and neither aiming nor desirous to communicate to those around them the treasures they have procured to themselves. There appears something uncommonly selfish in this: the minds of such persons may be fitly compared to dark lanterns, illuminating the interior alone, and shedding no cheering ray around. I am therefore compelled, at the threshold of our inquiry, to meet the question with a direct negative—to say, that Unitarians ought *not* to maintain a merely negative position in society; that they cannot do this, if their hearts are at all sensible to the peculiar beauties and excellences of their doctrines, if their lips have been touched with a live coal from the heavenly altar, and thus become purified from the iniquity of merely earthly passions and pursuits. For is it a set of dry, abstract mathematical propositions, that we hold

in contradistinction to the majority of our Christian brethren; or are they purifying and invigorating principles, fitted to influence us by the noblest motives, and raise our thoughts with elevating devotion to God—to make us think of him worthily, to view him more clearly as the Father, the Friend, the Benefactor of his creatures, as a God of love, yea, of tender compassion—in one word, as the God and Father of our Lord Jesus Christ, and, through him, the Giver of all the good and perfect spiritual gifts we enjoy? Is there nothing in our principles to make the heart pure, the affections lively, the conduct strictly correct, the conversation in accordance with simplicity and godly sincerity, “even that of Christ’s Holy Gospel”? I say, are they not calculated, more than other doctrines professedly drawn from the Scriptures, to give all this in an eminent degree? Should they not fill the believers of them with peace, serenity, and joy, with the liveliest gratitude to our heavenly Father, with reverential love and obedience to his well-beloved Son, and with a sincere and steadfast determination to keep the path of his commandments even to the end? Surely, if we have this hope within us, it should not remain with ourselves. Others we should strive to make partakers of our blessedness; others we should strive to bring to the truth as it is in Jesus. The Apostle Jude exhorts his converts to “contend *earnestly* for the faith once delivered to the saints;” and, believing Unitarianism to be that faith, it surely is not less necessary at this day, than during the primitive age, thus to contend and thus to buckle on the armour of Christian truth, that, clad in her divine panoply, we may be mighty to the pulling down of the strongholds of error and superstition. For we have *yet* much to contend against. The long-lost truth of the Divine Unity though recovered, is as yet but very partially received, notwithstanding that any departure from its integrity leads to Polytheism, and Polytheism is the fruitful parent of vice and enormity. Unitarians are, it appears to me, the recognised guardians of this important truth, for they alone hold it in its original purity. Seeing its confessedly great importance, and that neither the Jews nor Mahometans can ever be expected to be brought into the Christian Church till it

becomes the foundation of professed Christianity, it is incumbent on Unitarians to be up and doing, to testify, by all proper means, their firm adherence to its truth, and their fixed determination to uproot all doctrines adverse to its progress. The holding this truth in its unadulterated state, is, be it remembered, the essential distinction betwixt us and every other sect of Christians. But, connected with the Divine Unity, there are other all-important doctrines held by the majority of Unitarians, which scarcely less serve to distinguish them from other denominations. Such is a belief, in its fullest extent, of the free, unpurchased, unlimited grace of God, in opposition to the orthodox doctrines of Satisfaction, Atonement, and vicarious sufferings—a belief in the power of man to do the will of God, as opposed to the cheerless doctrines of hereditary universal depravity—a belief that salvation is offered to all, and may be accepted by all, as opposed to the doctrine that a few only are elected to eternal happiness, the rest being, without any regard to moral character, doomed to never-ceasing torments—and a belief in the final universal restitution of all things, in opposition to the “heart-withering” doctrine of endless misery. Now, all these appear such delightful as well as truly Scriptural doctrines, and their opposites so dishonourable to God, so degrading to man, and so contrary to the teachings of the Bible, that their professors cannot be held excused if they do not strive to make them more generally known and received. To keep them back, is treason to the majesty of truth, and gross ingratitude towards its Divine Author. It is an unworthy return to him for his goodness, and it manifests little desire for the spiritual regeneration of man—little love for God’s universal family, for the great brotherhood, all of whom he wills to be saved, and to come to the knowledge of the truth.

And now it may be asked, “If Unitarians are not to be inactive, if they cannot, without great unfaithfulness, maintain a negative position (and I for one unhesitatingly assert they cannot and ought not), what are the best means to recommend and spread their doctrines that can be adopted?” The means are various, and as circumstances vary, some will be found adapted to one particular

exigency, and some to another. The Press—that mighty engine for good, though sometimes perverted to evil—is one of the best means for diffusing our principles; let us, by its instrumentality, send forth our “silent missionaries,” from the portly and costly octavo to the humble low-priced tract. Let our periodicals be more widely disseminated; let those now before the public have a tenfold circulation; and let very cheap and plainly written ones be prepared for our cottages, yet not too mean to be the visitants also of the drawing-room and the boudoir.

The pulpit may still be, as it ever has been, a most powerful auxiliary in our cause; for, disperse books as you will, still the popular harangue, the living voice, the speaking eye, will ever most attract the multitude. Here I may be treading on delicate ground. Whilst some think that controversial, or rather doctrinal subjects, should never be touched on in the pulpit, others would seem to relish nothing beside. Either extreme should be avoided. Some of our ministers may have preached doctrinal Unitarianism too exclusively; but others have fallen into what is surely an opposite *error*. It will be found, that wherever Unitarianism is occasionally formally preached, and still more frequently alluded to, there our societies are in a flourishing state. I am aware that many ministers have a conscientious objection to doctrinal preaching in the ordinary services of the sanctuary. Here there would be a good opportunity for evening lectures on controverted topics; and I see not why allusions should not often be made, in the regular services of the day, to our distinguishing peculiarities.

Other plans might be adopted, such as periodical congregational conversation meetings—familiar lectures to the young—social meetings for religious edification, &c. And let us not be frightened by mere names; with some it is quite sufficient to sneer at anything out of the common track, as *fanatical* or *Methodistical*. I am no fanatic; I agree with Channing, that fanaticism, essentially low and vulgar, has no refining, elevating principle; but I dread coldness and indifference to truth more than fanaticism—the last must be consumed in its own blind rage—the first casts a torpidity over the whole man, which deadens his faculties and effectually paralyses every

aspiration after holiness. I reverence a learned ministry—may we never be without one. I would not have any one and every one, without any qualification for his work save zeal and good intentions, take on himself the important and responsible task of instructing others; but there has been by far too much fastidiousness in this matter. I can understand and excuse, and in many cases respect, the feeling which animates some of our learned ministers, who look down on the humble exertions of the undiploma'd and unlettered layman. They have been taught to regard a classical education as the ministerial *sine qua non*, and they cannot endure that the mechanic should throw off his apron, and once a-week step into the rostrum to aim at doing his fellow-sinners good. To such, I would respectfully urge the reply of Mr. Belsham to a remark of this sort, "My judgment approves of what my feelings might condemn."

The Unitarian Fund was instituted some thirty years back, mainly for the purpose of sending out Missionaries to spread Unitarianism. Its labours were eminently successful. That venerable servant of Christ, Richard Wright, went year after year on this blessed errand; and many who now see and rejoice in the light of Unitarian views, owe their first glimpse of them to him. Why were these missions discontinued? The fields are still white to harvest. We lack labourers, because they have not been sought for or encouraged to come forth.

There is another way—the best—to recommend our doctrines, the purity and excellence of our lives. An ungodly Unitarian, is a contradiction in terms. We are frequently charged with levity and worldliness. As regards the majority of our professors, I believe the charge to be groundless; but it is worth while to consider how our piety might be increased. Let us be careful how we give in to what Dr. Hartley justly calls "the *Pagan* pomps and vanities of the world." We are narrowly watched by our Orthodox brethren; let them not accuse us of holding what we deem to be the truth in unrighteousness, but let them take notice of us that we, too, "*have been with Jesus.*"

CALVIN'S EVENING HYMN.

I.

PRAISE to Thee, the great Creator!
 Thou dost send thy sons on earth
 With a foul, corrupted nature,
 Even from their helpless birth:
 Thou dost give a bias solely
 To each gross and dark desire;
 Yet dost ban each deed unholy
 To the pains of quenchless fire.
 Hallelujah!
 Glory be to God on high!

II.

Children—whom, with dear elation,
 Men so fondly gaze upon—
 Bring with them their own damnation,
 When their cheeks first feel the sun;
 Mothers' carnal hearts are riven
 First-born's pain or grief to see:
 Thou art GOD, and dwell'st in Heaven—
 Human thoughts are not with Thee.
 Hallelujah!
 Glory be to God on high!

III.

Ere sprung forth the mountains hoary,
 Ere time was, Thou didst ordain
 Hosts to wrath, and few to glory—
 Fix'd shall that decree remain:
 Tens of thousands wail and bleed in
 Dwellings dark of deep despair;
 They stand far apart in Eden,
 Whom Thy favour planteth there.
 Hallelujah!
 Glory be to God on high!

IV.

Yet those few Thou wouldst not pardon,
 Till thy Son—how righteous he!—
 Wept and pray'd in that lone garden,
 Quiver'd on that "cursed tree:"

STANZA V.—“Much less can men not professing the Christian religion be saved in any other way whatsoever, *be they ever so diligent to frame their lives according to the light of nature and the law of that religion they do profess; and to assert and maintain that they may, is very pernicious, and to be detested.*”—*Ibid.* ch. x. sec. iv.

STANZA VI.—“There is no sin so small but it deserves damnation.”—*Ibid.* ch. xv. sec. iv.

“The punishment of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments, in soul and body, without intermission, in hell-fire, for ever.”—*Assembly's Catechism*, q. xxix.

BURDEN.—“By the decree of God, for the manifestation of his GLORY, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.”—*Confession of Faith*, ch. iii. sec. iii.

REVIEW.

The Practical Importance of the Controversy with Unitarians: a Lecture delivered in Christ Church, Hunter-Street, Liverpool, Feb. 6, 1839. By the Rev. Fielding Ould, A. B., Incumbent of Christ Church. Liverpool, Perris; Hamilton, Adams, & Co., London.

The Practical Importance of the Unitarian Controversy; a Lecture delivered in Paradise-Street Chapel, Liverpool, Feb. 12, 1839. By Rev. John Hamilton Thom. Liverpool, Willmer & Smith; John Green, London.

OUR readers will remember that the originator of this controversy was Mr. Ould, the title of whose discourse heads this article. We must judge of the merit of his sermon, by comparing it with the object which he proposed in the course of Lectures, to which it is the introduction. What was that object? Was it to confirm Trinitarians in their accustomed faith? Was it to guard the members of the Church of England against Unitarianism? No. The lectures in Christ Church, Liverpool, were originated for a very different purpose. They were expressly proposed for the conversion of Unitarians to Trinitarianism. Mr. Ould's preliminary advertisement was addressed, “To all who call themselves Unitarians, in the Town and Neighbourhood of Liverpool;” requesting their attendance on these lectures, and inviting their most solemn attention to the subjects to be discussed. Mr. Ould, speaking in name of himself and brother lecturers, and addressing himself to Unitarians, invites and beseeches them “by the mercies of God in Christ, to come

and give us (the lecturers) at least a patient hearing, while we endeavour to PERSUADE you concerning Jesus, and by all means to WIN some of you." He calls it "a sweet and a pleasant thing," "thus to tell and to hear together of the great things which our God has done for our souls,"—meaning, for Unitarians to hear, while the lecturers in Christ Church discoursed to them, persuading and winning them. This, Mr. Ould calls "a sweet and pleasant thing;" and with this preliminary intimation of *agreeable* discourse, Unitarians are conjured by him to give attendance to the Trinitarian lectures.

Now, with such proposed object in view, what should the Unitarians have expected to hear, when Mr. Ould mounted the pulpit of Christ Church to address them? Why, surely some argument, or arguments, really designed to *persuade*, convince, *win* his Unitarian auditors—arguments which, if they did not persuade and convince, would at all events show that the lecturer really laboured to produce conviction, that his real object was to win Unitarians from their supposed errors, and to make them feel that it was indeed "a sweet and pleasant thing" to hear what great things God had done for their souls, as dilated on from the pulpit of an Established *orthodox* church. But, has Mr. Ould done this? Has he fulfilled this expectation? Let those who heard him, and those who have read, or may read his published sermon, judge. That sermon is as widely removed, as the poles are asunder, from anything like an attempt at persuading, convincing, winning Unitarians. It is nothing, from beginning to end, but a string of accusations—accusations which Unitarians have often heard, and often repelled, but which are again collected, "conned, and got by rote, to cast into their teeth," however falsely, however undeservedly, and that, by a minister professing to win them, and tell them how great things God had done for their souls!

Now, let us not be misunderstood. We do not say, hard names and words are never to be used. We do not say that the culprit should receive a better description of character than he merits. If Unitarians are in the wrong, let them be *proved* to be in the wrong; and give them the epithets which they deserve. *We* certainly shall not

refrain from giving our opponents their right descriptions. But still, we think it strange, that a lecturer whose express object, as he himself has told us, was to persuade and win Unitarians, and hold agreeable discourse with them on the great things God had done for them, should yet find nothing wherewith to fill his introductory discourse, but a series of often-answered accusations against the party intended to be convinced. The charges which Mr. Ould has advanced in his discourse, he must have known, could not be acceptable to the ears of Unitarians; and that they would demand proof, strong, clear proof, or treat the lecturer as a calumniator. Yet, in one discourse, Mr. Ould must also have known that he had scarcely room to adduce, and properly carry out an adequate line of proof on all the heads of accusation he has brought forward, even if these accusations were capable of being substantiated, which they are not. We think this conduct of Mr. Ould, therefore, very strangely contrasted with his professions. We think it strange, that, in his introductory discourse to the Unitarians whom he had called together, he had nothing to say more calculated to gain their attention, to allay their suspicions, or correct their prejudices, and to lead them to that conviction which the lecturer professed to be his object and aim—nothing more calculated to produce these effects, than the delivery of a series of grossly offensive charges against them, than to arraign them as culprits, empale them as a species of guilty malefactors before the bar, or rather the pulpit, of Christ Church, and there condemn them, by delivering against them a series of unproved, but weighty and obnoxious charges! We think this a strange commencement of an attempt to *persuade* and *win* Unitarians,—more likely to *dissuade* and *repel* them. Yet, we trust our Unitarian brethren in Liverpool have not on this account felt uninterested in this important controversy, out of which, at least, this good has resulted, that their own ministers have put forth greater strength to meet the violence of their accusers—for there are more accusers than Mr. Ould,—and have thus given publication to sermons which are at once highly creditable to their authors, and an important addition to Unitarian theology and literature.

Mr. Ould indulges in many accusations, scattered about both in his sermon and its preface; but his principal charges are four, each of which, had he seriously intended to *prove*, he ought to have taken up in a separate discourse; but his avidity to condemn and calumniate being stronger than his desire to prove and persuade, we have them all in one, and that, an introductory sermon. Mr. Ould affirms,—

1. That Unitarianism tends to depreciate and lower the authority of Holy Scripture, so as to make it doubtful what is and what is not inspired.

2. That Unitarianism tends to diminish and lessen, rather than to promote love to the Lord Jesus Christ, which is the distinguishing grace of Christianity.

3. That Unitarianism tends to foster and cherish pride—the pride of human reason, at the expense of evangelical humility.

4. That Unitarianism tends to promote infidelity.

These charges are unproved. There is no closeness of reasoning in the sermon. Inadequate because irrelevant quotations from Scripture, partial extracts from Unitarian writers, declamation, and inconsistent statements, are a weak foundation on which to erect so formidable a battery as Mr. Ould would rear. The primary answer we return to the first charge is, that Unitarians are not the exclusive agitators of the question, “What is, and what is not inspired in the Bible.” The members of the Church of England also have agitated this question with a great degree of freedom. In Germany, where there are orthodox as well as heterodox believers, the question of inspiration, what it is, and how far it extends in the Bible, is not confined to any class of theologians. We believe it to be a general question. To charge it home, therefore, against Unitarians as their peculiar offence, is not just. If it is a fault, it is a fault in which all are criminated. But it is *not* a fault—it is a most important inquiry; and we have yet to read stronger reasoning than Mr. Ould’s, ere we believe in that part of his statement which throws discredit on Unitarianism by connecting it with “a tendency to depreciate and lower the authority of Holy Scripture” by its inquiries concerning inspiration. Instead of Unitarians depreciating the

authority of Scripture, it is those Trinitarians who do so, who tell us that all its contents are equally inspired—the most sacred revelations, and the most commonplace chronicle of events alike; who tell us, or would have us infer from their statement of universal inspiration, that, whether we take a sentence from the mouth of the allegorical Satan in the Book of Job, or an expression of haste on the part of an angry Psalmist, or a sudden exclamation of Thomas after being convinced of his Lord's resurrection, or any other sentence from the mouth of any other person whatever whose words are recorded in the Bible, we are as much in the region of inspiration as when receiving into our hearts the solemn declarations of the Prophets, and the infallible testimony of Jesus. Unitarians make such Scriptural inquiry as will enable them to distinguish between what is Divine Revelation in the Bible, and what is of human origin and authority. On the former—that is, on Divine Revelation—they build their faith. To the latter they avoid attaching any other importance than what its intrinsic merits demand. Is this a crime? Is this really to depreciate and lower the authority of the Bible? We think not. We think the charge is more applicable to the indiscriminating Trinitarian, who claims inspiration even for the erroneous sentiments occasionally found in Scripture, and destroys, or at least impairs the distinction between the real word of God, and what is nothing but human.

Mr. Ould refuses to allow reason the power of judging respecting the contents of Scripture. But how else can men judge but by reason? Set it aside, and the Scriptures are a sealed book. Yet not so, says the Trinitarian lecturer. There is another mode of interpretation, that is, by Divine Illumination. "We maintain," he says, "that the Bible is *alone* safely interpreted by its Author and Inspirer, the Holy Ghost," p. 8. Thus Mr. Ould claims not only for all the varied contents of the Bible, without exception, Divine inspiration, but for himself, and all who read it aright—that is, as he does—he puts forth the very same claim! They must be inspired in order to interpret the Bible! By what proof this presumptuous claim is to be made good, we really cannot conceive. Nor do we know upon what ground Mr. Ould,

who puts forth this claim to inspiration for himself in understanding the Bible, afterwards finds fault with "the Irvingite," because "he teaches us to expect a *present inspiration*," p. 19. The present inspiration of the Irvingite, indeed, perhaps includes more than Mr. Ould's. The Irvingite expects perhaps the revelation of something new, some addition to the Bible. But notwithstanding this difference, whether Mr. Ould has any better evidence of *his* inspiration, though less in its results than that of the Irvingite, we leave sober-minded people to judge. To us, the claims of both parties appear equally presumptuous; and we must hold them to be such, till we know the *proofs* of their inspiration; for the mere word or *ipse dixit* of the parties themselves, is not enough to convince us; or if it were enough, it were equally so in the case of the Irvingite as of the Incumbent of Christ Church, Liverpool. We dwell no longer now on the subject of Biblical authority or interpretation, as these matters will occur specifically for our review in some of the subsequent sermons.

2. To Mr. Ould's second accusation, "that Unitarianism tends to diminish and lessen rather than to promote love to the Lord Jesus Christ," we answer, that, though as Unitarians we believe that Christ has neither delivered us from everlasting punishment, nor the wrathful fore-ordained decree of an avenging God, yet that, both for what he is in himself as a perfect character of moral goodness, and for what he has done to promote our present and everlasting welfare as his brethren, we feel, and must confess, that we have abundant cause to love him; and if we do *not* love him abundantly, the fault is in ourselves, and not in our system, which is the pure, unvarnished truth of Gospel history, and Gospel salvation. We are persuaded, that no sensible Trinitarian, if *he* exchanged *his* view of Christ for *ours*, would have reason to complain that Christ had become an object not sufficiently worthy of his most cordial, his most animated, his most enduring love. If there be any defect of love to Christ among Christian Unitarians, the fault is their own, not that of their faith, which is the very same faith which the warm-hearted Peter, the enthusiastic, fervent Paul, the beloved and loving disciple John, held respecting

Jesus; who worshipped him not as God, but revered and honoured him as the image of God, and loved him as their brother, and under God, their best, their dearest friend and guide to happiness. Unitarianism is the very same faith which many others also held who had not seen Jesus, yet whose affection towards Christ has been truly recorded in these words of an Apostle:—"Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." We rebel with just indignation the charge, that our faith tends to diminish and lessen love to our Lord Jesus Christ. It tends indeed to destroy a superstitious love, and substitutes a view of Christ by which a sound understanding is first influenced, and then all our best affections are engaged in love to him. Yet we would say here, let not the accusation of our enemies be without some good effect on us. Let it stir us up to greater love to Christ, and increased zeal for the promotion of a truer knowledge than commonly prevails of his character and work. We would say,—Unitarians, love Christ more; love his character more intensely, and imitate it with your utmost diligence; love his doctrines more zealously, and defend them with greater earnestness and manfulness; love him more for the promised hopes of his Gospel, and strive with greater diligence than ever to show yourselves worthy of them; and thus rebel more than ever by your conduct, as lovers of Christ—even as your system repels by its contents—the calumnious accusation, that Unitarianism tends to diminish and lessen love to the Son of God.

3. Mr. Ould's third indictment against Unitarianism, is, that it tends to foster and cherish pride—the pride of human reason—at the expense of evangelical humility. When we hear a dignified Churchman, who refused attendance on Unitarian lectures, while inviting Unitarians to hear *him*—who has taken upon him to pronounce judgment against his Unitarian brethren, and then disdains to come and hear them in their own defence—who disdains this on the ground that he holds a higher religious level than his opponents, and that it would be degradation for him to admit them to the same position with himself as fellow-religionists, although professing equally attach-

ment to Christianity, and zeal to know and receive its doctrines,—when we hear this dignitary, who preaches exclusive salvation by election—that election elevating the chosen people infinitely above their fellows—*homilising* the humble and oppressed Unitarian on the score of pride—we cannot help calling to mind and applying to our accuser that appropriate reproof of our Lord: “Why beholdest thou the mote that is in thy brother’s eye, but considerest not the beam that is in thine own eye? Thou hypocrite! first cast out the beam that is in thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother’s eye.”

Trinitarians talk frequently about their humility. We wish we could say, that both *they* and *we* had more of true humility, of that perfect modesty of character, which we discern in the meek and lowly Jesus. But there is such a thing as the *pride* of a false humility—a pride as disgusting as any. Of this pride of humility perhaps Mr. Ould may have heard. He is not ignorant possibly of the reproof which Plato gave to Diogenes, when the latter, in all the arrogance of a spurious humility, trampled on some furniture of Plato, which he thought too fine for a philosopher. “Thus I trample,” exclaimed the cynic, “on the *pride* of Plato.” “*With greater pride,*” was the reply of the celebrated philosopher of antiquity.

In answer to Mr. Ould’s objection, that Unitarianism nourishes an improper pride in good works, let Mr. Thom speak:—

“And now, shall I be told, that this is claiming heaven on the ground of our own merits? And how often shall we have to repel that false accusation? If by this is meant, that we deem our virtues to be *deserving* of heaven, the charge of insanity might as well be laid against us, as that of infinite presumption; but if it is meant, that to a holy spirit, and to a holy life, to a supreme love for the Right, the True, the Good, *and to these alone*, God, with a love that is infinite, *has attached something of the blessedness of his own nature*,—then we do hold this as the first and brightest of truths, the very substance of the Gospel, the sublimest lesson of the Saviour’s life, shadowed by his death, only to be authenticated and glorified by his resurrection and ascension.”—*Thom’s Sermon*, p. 28.

4. The fourth objection adduced against Unitarianism

by Mr. Ould, he considers as one of the utmost importance. He dwells on it at great length; namely, the alleged tendency of Unitarianism to Infidelity. What are his proofs? He speaks of a resemblance between the two. In what respects? Why, first, that both make use of reason in testing what is, and what is not, religious truth. But we need not be ashamed of that, although we *are* ashamed for Mr. Ould, who here quotes three lines of Dr. Priestley's, about the *sufficiency* of reason; from which petty and imperfect extract, any one unacquainted with Priestley's real sentiments, would find it impossible to form a correct idea of what Dr. Priestley's sentiments on the subject actually were. Another point of resemblance, we are told, is, that Deists and Unitarians disregard principle. By principle is meant mere *opinion*. Certainly they should prefer practice to empty speculation. But is this a disregard of principle? Or does it involve the neglect of serious inquiry and pursuit after the *best* opinions? Assuredly not. We think Mr. Ould has been very inconsiderate in this observation, to say nothing harsher of this treatment of both Unitarians and Deists. Some silly observation then follows, about Unitarians and Deists resembling each other, inasmuch as both are said to predict the ultimate success of their respective systems,—as if Trinitarians never spoke with confidence of the success of *their* system. If there is here any resemblance worthy of being noted, it is a resemblance between all these parties; the Deist and the Trinitarian are as much alike, as the Unitarian is like either. Mr. Ould must have been greatly at a loss for a point of comparison, when he fell upon this general resemblance. After such similitudes, Mr. Ould declaims, rather than reasons, on the tendency of Unitarianism to infidelity. Unitarianism need never be at a loss for an answer here, while she can point to the numbers whom she has prevented from passing on to infidelity; to the numbers also whom Trinitarianism had driven into unbelief, and whom she has delivered from it; to the numbers whose scepticism she has relieved, and to whom she has communicated a pure, a reasonable, an elevating, a steadfast faith. Unitarianism can never want an answer here, while she can refer to the evidences of Christianity

so ably defended by a LARDNER and a LOCKE. Surely, if Unitarianism, as a free-thinking system, led to Infidelity, it is wonderful that such free-thinking minds as Priestley and Belsham have escaped—it is wonderful that they spent so much time in the study and defence of Christianity! Surely, if Unitarianism led to Infidelity, it is marvellous that Channing has continued a Christian, and such a powerful expositor and advocate of Christian truth! One would think, from reading Mr. Ould's discourse, that with every new arrival of intelligence from our Unitarian brethren scattered abroad, we should hear little or nothing save about their conversions to Infidelity.

But of this we have not the slightest fear. We have much more reason to anticipate the further growth of Infidelity as occasioned by Trinitarianism, and even springing up within its own sanctified churches. We have far less cause to expect that Unitarians will disbelieve Christianity, than that their opponents will. Unitarians have freely investigated the subjects which they believe, and being able in consequence to "give a *reason* for the hope that is in them," are certainly better provided against unbelief, than those who admit all things without a reason, and then will hardly admit anything, whatever be the evidence in its favour, because they have so long suffered themselves to be trammelled by the restraints and deceived by the delusions of Trinitarianism.

We have not spoken too severely of Mr. Ould's discourse. We have scarcely spoken with severity enough. An ordinary sermon of the same sort would not have surprised us; being in conformity to a system of declamation commonly enough directed against our unoffending sect. But, after the fair professions made by the Rev. Incumbent; after his invitation to Unitarians, beseeching them by the mercies of God in Christ, to come and hear him; after his promises of persuasion, and of sweet discourse about the great things which God had done for the souls of both Trinitarians and Unitarians, we had reason to expect something different from this introductory lecture. He came forward, ostensibly desiring only the friendly persuasion and conversion of Unitarians, while his sermon, instead of consisting of arguments and means of persuasion, has contained altogether a series of accu-

sations against the party intended to be convinced—accusations without adequate proof, and tending to injure the character and offend the feelings of Unitarians, without adding one ray of knowledge to their understandings. We regret that this has been the commencement of this controversy. Yet, as good is often educed out of evil, as the wrath of man is often made to produce consequences which it seemed little calculated to effect—consequences beneficial to men, and rendering praise to God, so, we trust, it will be in this controversy.

The lesson which Unitarians ought to learn from Mr. Ould's discourse, is, to increase their zeal—zeal in defence of so good a cause as theirs, and in refutation of the calumnies of their opponents. On the propriety of zeal in religion, let us hear the word of exhortation even from Mr. Ould, who, though as regards the discussion pending between the two parties, has done nothing to inform or convince us, yet has on this point only delivered to us a lesson which, be the author who he may, it will be well for us practically to regard:—

“Why should religion be the only subject on which we must not be allowed to *feel*? Men are praised for the exercise of ardour, and even of ecstasy, in poetry, in politics, (Oh what a virtue, it is supposed, to be rapturously ardent in *politics*!) and even in the endearing connexions of social life. But, in religion, according to Unitarian ethics [We, of course, do not admit the application peculiarly to us, much less to our system, though willing to be stimulated to greater zeal, even by an enemy], we must either go on with cool sensations, and philosophical indifference, or be branded by ‘rational Christians’ as *enthusiasts*! Is it because religion is of less importance than other things? Is eternal salvation of less consequence than the political or domestic accommodations of time? It is treated by multitudes as if it were.
* * * Nothing can be more irrational, as well as injurious, than to encourage an ardour of mind after the trifles of a moment, and to discourage it when pursuing objects of infinite magnitude.

‘Passion is reason; transport, temper here.’”

—*Ould's Discourse*, p. 47.

It is with great pleasure that we now turn to Mr. Thom's introductory sermon. We rejoice to see our cause so ably illustrated and defended, while it is proved to be identical with the cause of universal religion,—not

regarded so much as the belief of one sect, relative to other sects, but as containing the elements of universal charity and piety; the only system calculated to unite into one community of hope and love, with permission to differ on subordinate matters, not vitally affecting inward goodness and piety of heart, the great mass of mankind, whom an illiberal and antichristian spirit, supported by Trinitarian principles, has long divided. The commencement of Mr. Thom's admirable sermon we cannot refrain from quoting almost entirely, in order to convey an idea of its beauty and its truth:—

“ Were some stranger to our religion inquiring what it is to be a Christian, there are two quarters from which he might derive his ideas of that character. He might draw near to him who is the only perfect expression of Christianity, and when he had sat at the feet of Jesus, listening with hushed heart, and then arisen and joined himself to the meek Prophet of Mercy, on his way of love, he might receive from Christ his impressions of Christianity, and catch from the Living Master the type of a disciple;—or, he might turn for information to the Christians of the day, selecting for examination the largest and most prominent classes, and so gather from the common specimen his impressions of their temper, their spirit, and their faith. Each of these modes of inquiry would produce a result of truth; but the one would be a truth of reality, and the other only a truth of description; the one would present to us what we were seeking, the true idea of a Christian—the other would show with what degree of faithfulness Christians had preserved the spirit of the original, or whether in the copy, in the distant reflection, the features had been faded, marred, distorted; the one would furnish us with the great Master's idea of a disciple—the other would exhibit the disciple as a representative of the Master, and assuming to be his image, to the world; in a word, the one would be CHRIST's idea of a CHRISTIAN—the other would be only a Christian's idea of Christ. Oh, thanks be to God for the *written* Gospel—for the Epistles written on men's hearts, the living transcripts, give us no worthy ideas of Christ; and were it not for those silent witnesses which speak from a passionless page, and cannot be made to wear the garb of party, which reflect Christ's realities, and not man's ideas, the image of Jesus had long since been irrecoverably lost!

“ Let us, then, for a moment place ourselves beside Jesus, and learn from the Christ what it is to be a Christian. I hear him inviting the weary and the heavy laden to come

and find rest unto their souls. I listen for that doctrine of rest, the faith that gives the sin-bound peace. I hear him speak of God, and they are indeed healing words of peace, intended to quell a superstition and a controversy:—‘God is a spirit: the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him.’ I hear him speak of duty:—‘The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. This do, and thou shalt live.’ I hear him speak of heaven:—‘Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.’ ‘The kingdom of God cometh not with observation; neither shall they say, Lo here, or lo there, for behold the kingdom of God is within you.’ I hear him speak to sin, melting and transformed into penitence:—‘To whom little is forgiven, the same loveth little. Thy faith hath saved thee. Go in peace. Sin no more, lest a worse thing come upon thee.’ I hear him speak of DISCIPLESHIP:—‘He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.’ ‘Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. If ye keep my commandments ye shall abide in my love, even as I have kept my Father’s commandments, and abide in his love. Ye are my friends, if ye do whatsoever I command you. Henceforth, I call you not servants, for the servant knoweth not what his Lord doeth: but I have called you friends: for all things that I have heard of my Father I have made known unto you.’ ‘By this shall all men know that ye are my disciples, if ye have love one to another.’

“We turn now from the words to the life of the great Teacher, in the endeavour to get a more definite idea of duty, discipleship, and faith. The character of Jesus is the best, fullest, and truest interpretation of the words of Jesus. His life is his own translation of his own precepts into the language of action. We surely cannot be far from the true sources of Christianity, when we first drink his words into our hearts, and then follow him with reverent steps and with gazing eyes, to watch his own illustrations of those words, to behold the spirit breathing in the life, and from the fulness of his character to learn the fulness of his precepts.

Surely Christ embodied and impersonated his own teachings. Surely the life of Christ is undoubted Christianity. Surely his character is Christian duty; and his destiny Christian faith. Surely he knew and exhibited the practical tendencies of his own doctrines; and surely, to set him up at the fountain-head of our moral being, as God's image to the conscience, and to strive in all things to be like unto him 'whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus,' cannot be to preach 'another gospel,' or to mistake fatally the essentials of discipleship. 'If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.' The definition of a Christian, when deduced from the words and the life of the Christ himself, thus comes to be—one who TRUSTS himself in all things to that God of whom Jesus was the image, and who CONFORMS himself in all things to that will of God of which Jesus was the perfect expression. 'This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.'"—*Thom's Sermon*, p. 3-6.

Having thus defined, by the words and life of Christ, what a Christian should be, Mr. Thom now turns to the picture of Christians as they are, that is, to the great majority; and here he finds a very different—alas! how very inferior a subject to contemplate:—

"Turn we now to a different quarter for an answer to our inquiry, what it is to be a Christian; from the one Master to the multitude of professors; from the original image, distinct and bright, to the transmitted reflections, all claiming to be genuine copies; from the single voice, sweet and clear, to the confusion of jarring tongues; from the pure fountain to the impure streams; from Christ to Christians. * * Surely a stranger to the only true source of our religion, examining its actual forms as they exist in the world, and selecting its characteristics from that which is largest and most prominent, would not be guilty of misrepresentation, if he described a Christian as one who was shut up within the narrowest circle of religious ideas; who identified himself and his opinions with absolute truth; who idolised himself and his sect as the only friends of God; who was so unconscious of a liability to err, that he breathed, unknowingly, an atmosphere of infallibility, and insulted the Rights of other men, not more fallible than himself, without perceiving the invasion; one so used to arrogate to himself and to his own party, all excellence and all truth, that he starts in surprise, innocent of

spiritual union. "And, until it drops from its essentials the doctrinal oneness, and substitutes in its place a spiritual oneness, derived from obedience to God as he is manifested in Jesus, it cannot gather into one fold, and constitute the kingdom of heaven on earth," p. 14. A more just conclusion than this, cannot be. A more powerful proof of the injurious tendency of the Trinitarian principle in its working, could not, and requires not to be pointed out. If the Trinitarian lecturers have not found an answer to this observation, what hope can they entertain that Unitarians shall have been convinced by their further arguments? Here is a main, we may say, the main question at issue, yet it is probable that not one of the thirteen lecturers of Christ Church will have said anything directly concerning it, because it is impossible for them to defend the principle of their system from the true, though melancholy description of its working, as given by Mr. Thom.

Mr. Thom farther proceeds to point out the pernicious operation of the Trinitarian principle, as opposed to the principle of Christ, by an argument which, addressed to Protestants, should have some weight. He shows that Trinitarianism involves a tendency to Popery. By Popery is not meant the ceremonies or multiplied peculiarities of the Church of Rome, but its essential principle, *viz.* the pretension to an infallible judgment of truth. How does Trinitarianism tend to this conclusion? Thus, according to Mr. Thom: It demands, in order to salvation, not virtuous practice, not conformity with the image of God in Christ, but the possession of absolute truth. The possession of absolute truth—nothing less Trinitarianism requires, that is, its principle requires, as necessary to salvation. Now, how is a man to know when he is in possession of absolute truth? From among the various views, which are alleged to be absolute truth, how is he to be perfectly certain that he has altogether the right views—that he is within that boundary of doctrine which secures eternal salvation, and beyond which there is endless woe? Christ did not demand the possession of absolute truth by his disciples as necessary to salvation, but a conformity with his character, and trust in him as the image and representative of God—a thing easy to be

comprehended, and which no one can have any difficulty in knowing when he has or has not. But as to absolute truth, how are men to be certain when they have it? It is most desirable that they should diligently sift evidence, and inquire what opinions are most correct; but if their eternal salvation depends on this, and a mistake on some doctrinal point is fatal—irrevocably fatal, it may be—what are they to do for their safety? Why, it is evident, they must be provided with an infallible judge of truth, to tell them *infallibly* when they are in possession of orthodox opinion, and when they are not; otherwise they will always be perplexed, and alarmed, and agitated, when they are informed that they must be in possession of orthodoxy, or perish everlastingly. Now, the Church of Rome, prepared to meet this consequence, provides an absolute and infallible Judge of Truth. Therefore, to it, or to some similar tribunal, the Trinitarian must go, if he would be assured, and have his mind set at rest, as to the fact of his being in the way of salvation, and avoiding a doom of woe, which ere long might irremediably fall upon him. This follows from the principle of Trinitarianism, whose ground of salvation is not simple trust in Christ as the image of God, and conformity to Christ as the example of human virtue, but the possession of absolute truth, without which we run the risk of perishing everlastingly. The Church of England, however, does not claim infallible judgment. She is inconsistent. She says, you must have absolute truth, and err not a jot, or be damned. Yet she does not say that *she* is the infallible judge of what is truth, as the Church of Rome does, but leaves you to find out truth by reading the Bible, interpreted by the help of the Holy Ghost, its author and inspirer, as Mr. Ould has suggested in his lecture. But the consistent Trinitarian ought to object to this; and if the Church of England will not positively assure him when he has absolute truth, he ought to seek that assurance from a more consistent church, which not only demands perfect orthodoxy of opinion, but maintains that *she* is the infallible judge of what is orthodox and what is not. The Church of England affirms, that without orthodoxy of opinion, we cannot be saved. This is positive enough; and the same church positively tells us what

what can be meant, when he is told that he is pressing on the liberties of other minds, who, with as deep an interest as he can have in their own salvation, have searched into these things, and read differently the mind of God; as one who regards a few metaphysical propositions, confessedly unintelligible, as the only hope of human salvation, and who, in the confidence of this faith, speaks to his fellow-men as if *he* had secret council with God; assumes to be on 'a religious level' nearer to the Spirit of the Most High, who, on that more elevated standing, drops more readily into his heart communications from heaven; and who, when he pays any regard to other men at all, looks down upon them from an eminence; *assumes* as *proved* their ignorance, their errors, and their sins; insults their opinions; treats with no brotherly respect the convictions of truth, and the dictates of conscience, which to them are voices from the living God; denies that they have equal zeal for truth, or equal ability to discern it; scoffs at the idea of religious equality, and looks amazed when others tell him, though it be in Apostolic words, that they will not 'give place by subjection, no, not for an hour;' and, finally, adds mockery to insult and wrong, by telling the men whom he so treats, that all this is Christian affection, and an interest in their souls."—*Thom's Sermon*, p. 6–8.

Mr. Thom having thus contrasted the *true* idea of a Christian, as ascertained by the words and conduct of Christ, with the *untrue* idea of a Christian, as derived from the contemplation of the narrow, exclusive, dogmatic, metaphysic-loving spirit of the great majority of those who call themselves Christians, next proceeds to point out the true and untrue idea of a Christian, by another illustration. This he does by the inquiry, whether "the existing state of the Christian world"—in which Trinitarianism is the prevailing system—"has, or has not realised the expectations of Christ;" and if it has not, then, "it is, to the extent of the failure, a departure from the power and character of the original spirit" of the Gospel, —p. 8. Here Mr. Thom very forcibly shows, that the expectation of Christ regarding the state of his church, instead of being realised, has been to a grievous extent opposed and frustrated by the antichristian spirit of Trinitarianism. He shows that Christ's expectation was that of a *Universal* Church, of "the kingdom of the Gospel becoming a kingdom of heaven on earth," (p. 9.)

a union of all, not in speculative opinions, but in love, in the worship of One common God and Father, entertaining a common trust and hope under "the leadership" of Jesus, "growing up into him in all things, which is the Head, even Christ;" but that, on the contrary, Trinitarianism has frustrated this union of hope and love, by demanding, in order to attain *its* idea of a Universal Church, speculative agreement on a certain number of metaphysical points, which even the minds of "a Milton, a Newton, and a Locke, could not find either in reason or in Scripture;" by demanding assent to a speculative creed or formula, the belief of which is declared to be so necessary in all points, that "except a man keep it whole and undefiled, without doubt he shall perish everlastingly." By demanding such assent to a speculative creed—an assent without reserve, and on peril of damnation to every one whose faith is deficient or wrong in any of the articles—Trinitarianism, instead of promoting the unity of the spirit in the bond of love, has had the tendency to rend the church into separate, mutually repelling parties; "it has been the originating cause," Mr. Thom truly declares, "of all religious disunion and strife;" it has been, "by its fundamental principle of a doctrinal conformity," "the creator of all schisms, sects, and heresies; the great and effectual antagonist of any realisation of that sublimest and most heavenly conception of the Saviour,—a Universal Church, cherishing the same hopes, studying the same models, trusting to the same image of God to guide us to his presence; a union of all hearts, seeking to be one, even as God and Christ were one, in the fellowship of the same spirit. This is my heaviest indictment against the practice of Trinitarianism, that it destroys Christ's delightful image of his spirit's reign on earth, and creates in its place,—what shall I say? the strife and disunion, the fears of the weak, and the arrogance of the coarse, the wranglings of creeds and the absence of love, the heat of controversy and the chill of religion, through the midst of which we are now passing," p. 14. Mr. Thom maintains that Trinitarianism has not only failed to realise the union which Christ desired, but that it has failed, in consequence of an "element of mischief" which it contains, its demanding a doctrinal assimilation, instead of a

she believes to be orthodox, but not *infallibly*. How then can we be certain, that by believing as she believes, or as any other church not infallible believes, we are in the way of salvation? Let Trinitarians be consistent, and enter the bosom of an infallible church at once; or else, let them allow, with Christ and his Apostles and with Unitarians, that not the possession of orthodoxy, or absolute truth, but the love of God, especially as he is revealed through Christ, and the practice of virtue, are the way of salvation; and that, consistently with this, men may differ on speculative points of faith, without incurring the risk of eternal damnation. This argument Mr. Thom has very ably pursued; while he has also, in farther illustration of the tendency of Trinitarianism to Popery, made some observations on the dogmatic spirit displayed in the very lecture which introduced this controversy; and also, on the actual advances just now making by a certain party of Churchmen in the University of Oxford, to revive some of the old dogmas of Popery, and advance a step or two nearer the self-styled infallible church.

While Mr. Thom very properly objects to Trinitarianism on account of its demand, that we must possess absolute truth, or perish everlastingly, he, nevertheless, is far from conceding that the possession of right opinion is of little importance. He is far from admitting the justness of Mr. Ould's accusation, that Unitarians disregard opinion, and care not to distinguish between what opinions are better and what worse. Unitarians do *not* regard opinions as indifferent; this misrepresentation Mr. Thom has strongly repelled. He has, indeed, in the spirit of the Gospel, maintained, that conformity to Christ's character, and trust in him as the image and representative of God, are the essentials of Christianity, of salvation, and that, consistently with these essentials, there may be differences of opinion among Christians. Yet he not the less strongly declares, and every Unitarian must join him in declaring, that

“ We do not hold that all doctrines are indifferent, for we think that some are nearer than others to the great realities of God; that some, more than others, are in harmony with the mind of Christ; that some, more than others, give us solemn and inspiring views of the Infinite Spirit—worthy

conceptions of the mission and offices of Jesus, and elevating sympathies with his character—sublime and true ideas of duty—peaceful, yet awful convictions of the retributions of God; and therefore are more effectual to build us up in that oneness with his Father, and with himself, which is the sublimest aim of Christ.”—p. 22.

In fact, on this ground, namely, because Unitarians *have* distinguished between opinions, they hold certain views, and make profession of them in the world, and rejoice in them, though evil spoken of on their account. What but a conviction of the superior truthfulness and *value* of our Unitarian opinions, would make us profess them, and be branded as heretics, and scorned as beneath the level of Trinitarians for upholding them? Unitarians *have* distinguished, and *will* distinguish between the relative worth of opinions; and Mr. Thom has shown how qualified they are for so distinguishing, in the remaining part of his discourse, which is devoted to the illustration of the practical superiority of Unitarianism over Trinitarianism. He has proved satisfactorily, that Unitarians *do* distinguish between opinions, and wisely too, and that they must be greatly changed, ere they will confound the metaphysical subtleties and uncertain problems of Trinitarianism, with the clear, reasonable, heart-affecting doctrines which they rejoice in believing. We have not room to follow Mr. Thom into all the particulars which he has here introduced, as well as in his replies to the objections of Mr. Ould. On the unity of God—a unity not only of person but of character—he has laid a very just degree of emphasis. For assuredly, these are great and ennobling truths which Unitarianism teaches, *viz.* that we have one, and only one Infinite Object to excite and require our worship, and not three; that we have one Great Being as our Author, and the object of our highest reverence and love; and that our affections are not divided between several objects; and that this God is not only one indivisible object, but one in character—not swayed in *this* direction by his justice, and in *that* direction by his mercy, and thus placed in a dilemma as to which to give preponderance—not threatening eternal punishment to avenge his justice, and forgiving because mercy has performed an act to satisfy justice, but that in him justice

and mercy form one harmonious judgment, and act in perfect unison, and together characterise all his Divine proceedings. Such a view of God, Unitarianism teaches; and Unitarians know well how to distinguish this view, in point of practical merit as well as Scriptural evidence, from that of Trinitarianism. We regret that we cannot allow much more space to Mr. Thom's admirable discourse. With one other extract from his publication we shall conclude.

“Unitarianism alone puts forth the great view, that the moral and spiritual character of the mind itself is its own recompense, its own glory, its own heaven; and that this harmony with God, and with his Christ, is not the *means* of salvation only, but *salvation itself*. Unitarianism alone receives the spiritual view of Christ, that the kingdom of heaven is within us; and works not for outward wages, but to make the inward soul a holy temple for the Spirit of God; that through its purified affections, Jesus, our best type of heaven, may shed his own peace, and that he and his Father may be able to love us, and come unto us, and make their abode with us. Now, you are aware that this qualifying of ourselves for heaven, through heavenly frames of mind, is so prominent a part of our faith, that it is actually converted into a charge against us. I heard the Unitarians charged with a want of gospel humility, for regarding holy affections, and a Christ-like life, as the substance of the hope of heaven; and I thought on the words of the Apostle,—‘The kingdom of God is righteousness, and peace, and joy in the Holy Spirit.’ This is not the salvation so loudly vaunted by Trinitarianism. *It* (that is Trinitarianism) assigns another office to Christ than that of leading men to God through a resemblance to himself. Jesus stands to Trinitarians, not principally as the inspirer of virtue, the quickener of holiest affections, the guide of the heaven-bound spirit; but as bearing on his own person the punishment due to their sins, and as performing in his own person the righteousness that is imputed to them; and which, being transferred by an act of faith, makes good their claim to heaven. Now, these notions of heaven, regard it as so much property, which one person may purchase and transfer to another. Christ, by an act of self-sacrifice, becomes the purchaser of heaven, and gives a right of settlement in the blessed land to every one who consents to regard his death as a substitution for his own punishment, and his righteousness as a substitution for his own virtues. There is no flattering unction that could be laid to the soul, no drug to stupify its life, that could more tho-

roughly turn it away from the spiritual purposes of Jesus. He lived, that men might know their own nature, and work out its glory for themselves. He lived, that he might rescue that nature from low views of its duties and its powers, by showing humanity in the image of God. He bore his cross, that men might look to Calvary, and behold the moral heroism of the meekest heart when it trusts in God; with what serenity a filial faith can pass through the vicissitudes of severest trial, and take the cup from the hand of a Father, though he presents it from out the darkest cloud of his providence. He died, because death crossed his path of duty; and not to turn aside, was part of his loyalty to the Spirit of Truth: 'For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth;' he died, that earth and heaven might unite their influences on the human soul, treading an uninterrupted path to God; that its light might come beyond the grave, and its hope from the peace of a world that is never troubled; and yet—alas! for the perversion—men are found to stand beneath the cross, and so far to mistake the spirit of the celestial sufferer, as to appropriate, to transfer to themselves, by an act of faith, its moral character, and to call themselves the redeemed of Christ. Surely, there is a 'practical importance' in the Unitarian controversy, if it warns men against these notions of substitution, these unspiritual views of heaven and Christ. The worst of all delusions is that which turns us away from inward holiness, inward qualifications for heaven, and holds out to our too ready grasp some foreign, some adventitious, and extrinsic hope. It is right that we should rely on God, for his strength is our strength, and his mercy *our* supporting hope; it is right that we should love and look unto Jesus, for his influences are our spiritual wealth, and his path our bright and beaming way; but where, in heaven or earth, are we to rest at last, but in what God and Christ do for us, in the formed character of our own souls?"—p. 26–28.

MONTHLY RECORD.

AUGUST 1, 1839.

THE ninth Anniversary of the Scottish Christian Unitarian Association, will be held at Glasgow, on Sunday and Monday, August 18 and 19. The religious services on the Sunday, will be conducted by the Rev. R. E. B. Maclellan of Edinburgh, and the Rev. J. Cropper of Aberdeen. The report of the Committee will be read, and the business of the Association transacted on the Monday.

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Vol. XIII.

REVIEW.

The Integrity of the Canon of Holy Scripture maintained against Unitarian Objections: a Lecture, delivered in Christ Church, Hunter-Street, Liverpool, Feb. 13, 1839. By the Rev. Thomas Tattershall, D.D., Minister of St. Augustine's, Everton. Liverpool, Perris; London, Hamilton, Adams, & Co.

The Bible; what it is, and what it is not: a Lecture, delivered in Paradise-Street Chapel, Liverpool, Feb. 19, 1839. By Rev. James Martineau. Liverpool, Willmer & Smith; John Green, London.

IT is a true saying of Horace, in one of his poetical epistles, that, "Let a man violently reject NATURE, it will still return upon him; and while he is unconscious of its influence, it will triumph over his unjust *disdains*."* Of this, Dr. Tattershall in his sermon furnishes an illustration; for, while he belongs to a party who decry reason, and pronounce human nature to be totally corrupt, he has yet condescended to *appeal to* reason, and to speak of the feelings of human nature in a very different manner from what might have been expected from a believer in total and universal depravity. Nature, though disdained and violently rejected by the system which Dr. Tattershall holds, nevertheless seems to have returned upon him without his being able to resist it; for nature cannot be completely despised in practice, even by those whose creed is calculated to depreciate it most. Reason, and the feelings of human nature, will re-assert their claims. Hence, the Trinitarian lecturer whose discourse is to be reviewed, forgetting that his system teaches the total depravity of human nature, and the corruption of human reason—and forgetting, too, that his predecessor in the same pulpit, the week before, had not neglected to remind his hearers of such corruption of human reason and feel-

* Horace Epistles, i. 10.

ing—is found addressing the Unitarians who might a second time have met within the same church, in the following strain:—

“My dear friends, to yield anything to the mere opinion of men, might, indeed, be justly esteemed a symptom of weakness; but, to yield to the voice of your own reason, in the *honest* exercise of its powers, and more especially, to yield to the authority of God, is not a symptom of weakness but of the highest moral courage. And, further, it is no proof of elevation of mind, to repudiate the just influence of any feelings which God has been pleased, for the wisest purposes, to implant in our nature, and to which he is himself pleased to appeal, as among the most powerful legitimate motives of human action.”—*Tattershall's Discourse*, p. 100 of the Series.

Accordingly, there is nothing in Dr. Tattershall's discourse but what implies an appeal to reason; although, with the results of his application of reason, we only in part agree, and must beg leave to point out his fallacies, as well as admit what is correct in his mode of discussing the canonical authority of Scripture. We admit, with him, that the Bible being placed in our hands, consisting “not of one, but of many parts or separate treatises, bearing the names of different authors;” and the contents being composed of matter in which we find that we “have a deep personal interest,” it is requisite that the pretensions of this volume should “be investigated with all diligence and care.” And we agree with him as to the propriety and necessity of the four following rules, which he has laid down for the investigation of Scriptural authority, and which Mr. Martineau, in his correspondent discourse, has also recognised. These rules we shall quote in Dr. Tattershall's own words:—

“I may be allowed, therefore,

“1. To peruse these books [the books of the Bible], and examine their contents; and to see whether they are consistent with themselves. I must, of course, in an examination of this kind, lay aside altogether all prejudices of my own, and allow the authors to speak wholly for themselves. I must also take everything they say in the sense which it really appears to have been intended to bear; and then candidly judge, whether they do, or do not, agree with themselves throughout; because nothing, I am sure, can come from God which has not this character of consistency with

itself.* I may add, also, that any message coming from God, must also be consistent with the character of the same Holy Being, as exhibited in his works.

"I may also be allowed,

"2. To inquire into the history of these books, and see whether they did really proceed from their professed authors, whose names they bear; or whether they are a forgery, fabricated for some purpose of imposition.

"And I may be permitted, in like manner,

"3. To inquire whether these authors, with respect to their position and circumstances, were so situated as to be able to obtain correct information on the particulars which they relate. And further, which is a question of not less importance, whether they were persons of character and credit, whose veracity may be depended upon; so that whatever they relate, whether as a fact or as an opinion, must be held to be true as a reality or as a matter of [their] conviction, simply because they have so related it.

"And I may also be permitted,

"4. To examine whether these books, in their original languages, are now in a perfect or a mutilated state; whether they have undergone any alterations; or whether we have them now as they proceeded from the pen of their authors.

"Now, these, I say, are *legitimate* subjects of inquiry, respecting the several parts of the volume of Sacred Scripture. They are more; they are *necessary*, they are *essential*. Such inquiries cannot be dispensed with, nor can they be pursued too far, or prosecuted with a too searching scrutiny; provided only they be undertaken and followed up in a spirit of candour, and with an anxious desire, not to find support to any favourite system, but to ascertain the *truth*, wherever it may be found to present itself, and a fixed determination to deal honestly with all the evidence, of whatever kind, which may form the subject of examination."—*Tattershall's Discourse*, p. 69, 70.

Thus far we perfectly agree with Dr. Tattershall. Nay, we will add, that this reasonable mode of investigating the authority of Scripture has been pursued ably, and perseveringly, by many Trinitarian scholars and critics, to the great benefit of general Christendom. And as regards

* Yet, if the books *should* contain some things inconsistent, these being the result of human inaccuracy, this does not overthrow the Divine authority of those parts that are free from inconsistency, and with which we are otherwise satisfied as containing Divine Revelation. This truth must be borne in mind, as Dr. Tattershall thinks otherwise, and is confuted by Mr. Martineau on this point, as will be seen in the course of this review.

the last branch of investigation—namely, that which concerns the altered or unaltered state of the Bible, as compared with its original state—we know, that were the results of the most honest and learned Trinitarian critics heard and attended to generally, instead of the voice of bigotry, selfishness, and ignorance, some words of a Trinitarian character in the English Bible, commonly received, would be rejected, and the Scripture be read in a state nearer its original and uncorrupt condition. And we wish that Dr. Tattershall, if he be really as zealous for the true canon of Scripture as he professes to be, would not defend that canon only against Unitarians, but would turn his attention to another quarter, where it is undoubtedly called, namely, to those “powers that be,” whether civil or ecclesiastical, who are the cause of the retention, notwithstanding the decision of so many learned and pious Trinitarians against them, of the notorious forgery of the verse containing the three Heavenly Witnesses (1 John v. 7), and some other words of a Trinitarian import, which have no right to form part of “the Canon of Holy Scripture” in its “integrity.”

Dr. Tattershall having made the preceding just remarks on the investigation of Scriptural authority, proceeds to draw “one or two further inferences.” Supposing the consistency, genuineness, authenticity, and credibility, and finally, the general uncorruptness of the Bible to have been ascertained, by pursuing carefully the inquiries suggested, it is his opinion, that the following inferences may be drawn; which we state in the words of Mr. Martineau, who has briefly summed up for his opponent, what he had more diffusively advocated. We premise, that, along with Mr. Martineau, we cannot admit the conclusiveness of the inferences; universal and sweeping as they are, we think them unwarranted by the premises. They are these:—

“1. That the *whole* contents of the Bible have Divine authority, because they truly report the fulfilment of prophecy and the performance of miracles; and all the doctrines and lessons of a person who works miracles, must have Divine authority.

“2. That the writers were *so* inspired, that their writings are, *in all respects*, infallibly correct; for, among the facts

narrated is this one, that the Holy Ghost was promised to the Apostles, and actually descended on the disciples assembled on the day of Pentecost, and was so extensively communicated through them to the early Church, that no New Testament writer could be without it. So that these books are as strictly the Word of God as if *all* their statements proceeded at once and immediately from the lips of the Almighty himself."—*Martineau's Sermon*, p. 11, 12; *see, also, Tattershall's*, p. 70, *et seq.*

Now, in these inferences, under an appearance of logic, there lurk two notorious fallacies. There is, first, the fallacy of reasoning from a part to the whole. Because prophecies were fulfilled, and miracles wrought in attestation of certain persons having a commission from God to teach men certain doctrines, and because these prophecies and miracles are recorded in the Bible, it is argued, that *therefore all* the Bible, *without exception*, is of Divine authority. Now, this is a manifest sophism. It is a deduction of more than the premises warrant. Again, it is inferred, that because God inspired the Apostles at the day of Pentecost, *therefore*, this inspiration was of *such a nature* as to prevent them from erring in any respect,—an inference, or rather, we might say, an assumption this contrary to fact, if we had no other proof but the case of Peter, who, for erring on one occasion, recorded in the New Testament, was rebuked, and justly rebuked, by his brother Apostle Paul, who spared him not through any fastidious respect to his inspiration.

Regarding the inspiration of the writers of the Bible, we mean presently to call in the aid of Mr. Martineau, who has treated this subject in an able manner. But before doing so, we would observe, concerning the importance of setting this subject in a proper light, and of defending the Bible against such exaggerated views as those of Dr. Tattershall's—that the Bible gains nothing, but is apt to lose, in the estimation of sober and reflecting men, by such exaggerations. What is really of divine worth and authority in the Bible, loses in the estimation of the sober-minded, when it is placed on the same level with other less important, sometimes incorrect matters, with which it is made inseparable—with which, it is contended, it must either stand or fall. When with such matters, the real truths, the undoubtedly divine

teachings of the Bible are mixed up *inseparably*, they are deprived of much of their natural influence on the human mind. Deists have rejected the Bible altogether, on account of the exaggerations of those who have admired it without discrimination. The honour applied to the Bible by such indiscriminate admirers, is of no real advantage to it whatever. On the contrary, by its cessation, the Bible would be put on a more just foundation, and would be more extensively acceptable among men of inquiry and reflection. Dr. Paley had a different opinion on this subject from Dr. Tattershall. He did not think all the contents of the Bible so inseparably connected, as the supposition of equal divine authority, and universal inspiration without the possibility of error, would require. He did not imagine that a few mistakes occurring in the Bible, by militating against the idea of universal and infallible inspiration, would thereby overthrow the veracity of the whole: he would have dissented, had he heard the doctrine so boldly propounded by Dr. Tattershall in these words:—

“The very idea of *inspiration* is utterly opposed to *all* supposition of the presence of error. * * I admit, therefore, that any erroneous statement, so discovered [that is, really discovered to be erroneous], must be rejected, as claiming to be of divine authority: but I *assert*, that it *must not be rejected* ALONE. Such passages must, it is true, be excluded from the Canon of Scripture, but, *together with them* must be excluded also the *whole work* in which they are found.”
—Tattershall, p. 77.

Opposed to this fallacious reasoning, let us take the sentiment of Paley—who was a better arguer, and a more practical man, otherwise he could not have composed so excellent a treatise as his “Evidence of Christianity.” He asks (as quoted by Mr. Martineau),—

“Is the judgment of the writers of the New Testament, in interpreting passages of the Old, or, sometimes perhaps in receiving established interpretations, so connected either with their veracity, or with their means of information concerning what was passing in their own times, as that a critical mistake, even were it clearly made out, should overthrow their historical credit? Does it diminish it? Has it anything to do with it?” “We do not usually question the credit of a writer, by reason of an opinion he may have delivered upon subjects unconnected with his evidence; and

even upon subjects connected with his account, or mixed with it in the same discourse or writing, we naturally separate facts from opinions, testimony from observation, narrative from argument.”—*Paley’s “Evidence of Christianity,”* part iii. chap 2; quoted by *Martineau*, p. 21.

But why, the advocates of a Bible *altogether* of divine authority, and *wholly* free from error and imperfection—why, these may ask, should there exist any inaccuracies whatever, or how can there be any in the writings of men inspired, as the writers of the New Testament were, by the Holy Spirit shed upon them at the day of Pentecost, &c.? In answer to this, let us hear Mr. Martineau:—

“Everything, in this argument, clearly depends on the meaning which we are to attach to the phrases ‘Holy Ghost,’ ‘Inspiration,’ ‘Spirit of God,’ and other forms of expression employed to denote this peculiar influence. What, according to the Scriptures, were *the appropriate functions* of this Divine agent? and are we to include among them an exemption of those on whom its power fell, from all possibilities of error, in narration, in reasoning, in expectation, in speculative and practical doctrine? In short, do the Sacred Writers represent this Holy Spirit as conferring intellectual infallibility?”—p. 28.

Now, this is just the very point at issue. This is what is to be ascertained and decided upon. An opinion here must not be *assumed* as true. It must be *proved*. And accordingly, Mr. Martineau proceeds with the proof of his own view, which is, that the inspiration of the sacred writers did not secure them in all respects from the liability of error, and that these writers themselves made no pretensions to *intellectual infallibility*. They contended for certain doctrines as the truths of God, or they bore testimony to certain facts of which they were witnesses; but the inspiration they received did not so fetter the natural working of their own minds as to prevent them from sometimes erring in observation or in argument, as all men are liable to do. We repeat again, Mr. Martineau’s last question, in order to add his answer to it:—

“In short, do the sacred writers represent the Holy Spirit as conferring intellectual infallibility? Now, the original account of the descent of the Holy Spirit certainly implies nothing of the kind. The *gift of tongues*—which St. Paul, though possessed of it in the highest degree, places in the

lowest rank of spiritual gifts, and which he expressly discriminates from 'the word of wisdom,' and 'the word of knowledge'—is the only preternatural effect there [that is, in the original account of the proceedings at Pentecost] ascribed to this new influence. Other passages, descriptive of this agency, equally fall short of this claim of infallibility. We read, for example, that, by the direction of the Apostles, seven persons were to be selected from the general body of believers, who were to be men 'full of the Holy Ghost, *and wisdom*,' the two attributes being distinguished. * * * When it is said that John the Baptist should 'be filled with the Holy Ghost, even from his mother's womb,' are we to understand, that from earliest infancy he was infallible? * * * Perhaps, however, it will be admitted that there are inferior degrees of this inspiration; so that passages like this may be found, in which the phrases denoting it are used in a lower sense. But, it will be said, in its highest intensity it cannot be so restricted, and is even distinctly affirmed to involve infallibility. The operations of the Spirit of God are distributed by theologians into two classes,—the extraordinary, experienced by the Apostles, and exempting them from liability to error; the ordinary, which are assured to all true disciples, and whose office implies no further illumination of the understanding, than is needful for the sanctification of the heart. Now, if this statement and division be really true and Scriptural, we shall doubtless find Christ and his Apostles separating their promises of Divine influence into two corresponding sets; keeping things so different, clear of all confusion, and fully as exact in this 'discerning of spirits' as their modern disciples. But, so far is this from being the case, that between the *greater spirit* of the twelve Apostles, and the *less spirit* of the general church, no distinction whatever is drawn; nor any between the *intellectual infallibility* which was to await the Apostles, and [the ordinary teaching that was requisite to] the *spiritual sanctification* promised to the faithful multitude of all ages. Nay, it so happens, that the most unlimited expressions relating to the subject occur in such connexions that they cannot be confined to the Apostles, but obviously apply to all private Christians. For instance, shall we say that our Lord's promise of the 'Comforter, which is the Holy Ghost,' explained by the remarkable synonym which he appended, '*the Spirit of truth*,' which should '*teach them all things*,' and '*lead them into all truth*,' implies universal illumination of the understanding? Close at hand is a clause forbidding the interpretation, by spreading the promise over all ages of the church, 'I will pray the Father, and he will give you another

Comforter, *that he may abide with you forever, even the Spirit of truth.*' * * * Again, St. John, in his first *general Epistle*, addressed, of course, to the whole church, says, 'Ye have an unction from the Holy One, and *ye know all things.*' Take, then, the strongest and most unqualified expressions on this subject, and if they prove the infallibility of the Apostles, they prove the same of all private Christians. Or take those which show sanctification to be the characteristic office of the Holy Spirit with respect to the general church, and you show that this also was its agency on the Apostles.

"One or two texts are occasionally adduced in defence of this doctrine [that of *plenary* inspiration]; their paucity and inapplicability show how slight is the Scripture foundation on which it rests. By far the most remarkable of these is found in 2 Tim. iii. 16, 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.'

"Now, observe,

"1. That the verb *is*, which constitutes the whole affirmation here, has nothing corresponding to it in the Greek, and is put in by the English translators. Of course, the sentence requires a verb *somewhere*, but the place of its insertion depends on the discretion of the translator. Baxter, Grotius, and other critics, accordingly render the passage thus, 'All Scripture, given by inspiration of God, is also profitable,' &c. The Apostle has already been reminding Timothy of the importance of those Scriptures with which he had been acquainted from his youth to his *personal faith*; and he now adds, that they are *also* useful for his *public teaching*. He therefore simply says, that whatever Scriptures are given by inspiration of God, are thus profitable.

"2. Since Paul first speaks generally of those Scriptures with which Timothy had been familiar from his youth, and then proceeds to select from these a certain class, as given by inspiration of God, his description extends to no portion of the New Testament, and only to some writings of the Old. The purpose for which he recommends them, indicates what books were in his thoughts. As they were to aid Timothy in his public duty of convincing his countrymen that Jesus was the Messiah, he refers to those books which had sustained the expectation of a Messiah—the Jewish Prophets. The whole extent of his doctrine I conceive to have been expressed by the Apostle Peter, thus, 'PROPHECY came not in old time by the will of man; but holy men of God spake, moved by the Holy Spirit.' That those also who recorded these *speeches*, wrote by the Holy Spirit; that, in addition

to the superhuman message, there was a superhuman report of it, is a notion of which no trace can be found in the Apostolic writings.”—*Martineau's Discourse*, p. 28–31.

Further to confute the theory of *plenary* inspiration in the Scriptures, such inspiration as would exempt the writers from all possibility of error, Mr. Martineau takes up another proof, which, if we rightly comprehend him, amounts to this;—that the writers of the New Testament, however they may have been inspired by God, whatever may have been the nature and extent of that inspiration, yet, in reality, by not always appealing to their own authority as sufficient to establish their views and set at rest the controversies which agitated the church, but, on the contrary, by frequently appealing to the judgment of their hearers, reasoning with them, confuting objections by the force of argument, writing epistles to the churches in an argumentative strain, they did, thereby, and to that extent at least, forego the claim of infallibility, if they ever entertained such claim; their arguments, therefore, and illustrations, and interpretations of ancient Scripture, must be tried by the rules of correct judgment and sound logic, and the less accurate must not be identified with those that are unexceptionable. With this view of the subject—and we hope we have rightly apprehended Mr. Martineau—we quite agree; and, we think, in putting the case in the strong light which the following quotation shows, he has only done justice to the cause of truth,—let exaggerating fanatics be displeased at it if they will. He says,

“To grant that Paul reasons, and be startled at the idea that he may reason incorrectly,—to admit that he speculates, and yet be shocked at the surmise that he may speculate falsely,—to praise his skill in illustration, yet shrink in horror when something less apposite is pointed out, is an obvious inconsistency. The human understanding cannot perform its functions without taking its share of the chances of error; nor can a critic of its productions, have any perception of their truth and excellence, without conceding the possibility of fallacies and faults. We must give up our admiration of the Apostles as *men*, if we are to listen to them *always* as oracles of God.”—p. 34, 35.

Mr. Martineau's last argument against the *plenary* inspiration of Scripture, is the clearest and most convincing of all, being entirely an appeal to fact:—

“ But I must proceed to my last argument, which is a plain one, founded upon facts, open to every one who can read his Bible. I state it in the words of Mr. Thirwall: ‘the discrepancies found in the Gospels compel us to admit that the superintending control of the Spirit was not exerted to exempt the Sacred Writings altogether from errors and inadvertencies;’ nay, he speaks of ‘the more rigid theory of inspiration’ having been so long ‘abandoned by the learned, on account of the insuperable difficulties these [discrepancies] opposed to it, that it would now be a waste of time to attack it.’ I heard it affirmed (continues Mr. M.), on Wednesday evening, that in the Sacred Writings no case can possibly occur of self-contradiction or erroneous statement; that the very idea of inspiration is utterly opposed to all supposition of the presence of error; that the occurrence of such a blemish would prove, that the writer was not *so* under the immediate teaching and superintendence of Almighty God, as to be preserved from error; or, in other words, that he was not inspired, that the erroneous passage must indeed be rejected, but, with it, the whole work in which it is found, as destitute of Divine authority. I have brought Mr. Thirwall to confront the question of fact [that is, to testify that there *are* discrepancies in the Gospels]; let me quote Dr. Paley in relation to this statement of principle:—‘I know not,’ he says, ‘a more rash or unphilosophical conduct of the understanding, than to reject the substance of a story, by reason of some diversities in the circumstances with which it is related. The usual character of *human testimony* (Dr. Paley is discussing the discrepancies between the several Gospels) is, substantial truth under circumstantial variety. On the contrary, a close and minute agreement induces the suspicion of confederacy and fraud.’—*Evid. of Chris.* Part iii. ch. i. * * * I estimate the Scriptures far too highly (proceeds Mr. M.), to hesitate, for a moment, about pointing out to your notice certain small variations and inconsistencies, utterly destructive of the doctrine of *plenary* inspiration, but absolutely confirmatory, in some instances, of the veracity of the historians, and, in all, compatible with it. Our faith scorns the insinuation, that these Sacred Writings require ‘any forbearance from the boasted understanding of man.’” —p. 35, 36.

Hereupon he produces out of the Gospels six discrepancies, some of which are undoubtedly real—at least we do not know how to reconcile them—but one or two may be more apparently than really at variance, as, for instance, the different readings of the inscription placed by Pilate

over the cross of Jesus. These different readings may probably have arisen from the inscription having been written differently in each of the *three* languages in which we are informed Pilate wrote it, *viz.* Hebrew, Greek, and Latin, which would also give a *fourth* reading, by adding to the last inscription the two words, "this is," placed at the top of all, as Mr. Horne has ingeniously shown, in his introduction to the Critical Study of the Scriptures, vol. i. p. 582-3. Be this as it may, Mr. Martineau has quoted some real discrepancies, and more might have been adduced, which plainly establish the fact, that the writers were liable to err, while they leave untouched their veracity and general correctness, as well as tend to exclude the suspicion, which might otherwise have been entertained, of collusion between them. Mr. Martineau concludes this subject with asking,—

"Now what is the just inference from such discrepancies? Is it that the writers were incompetent reporters of the main facts? Not so; for there are few biographers, however well-informed, whose testimony, produced in circumstances at all parallel, would not yield, on the application of as severe a test, inconsistencies more considerable. Is it that they are not veracious? Not so; for not a trace of self-interest is discernible in these cases. Is it that they were not inspired? Not so; for the transition they underwent from peasants to Apostles, from dragging the net to regenerating the world, is the sublimest case of INSPIRATION (except one) with which God has refreshed the nations. But it is this, that they were *not intellectually infallible*."

In a discourse on the subject, "The Bible: what it is, and what it is not," to have illustrated the case of inspiration to the extent that Mr. Martineau has done, was very proper; and he has admirably acquitted himself of his task. Another matter necessarily also fell under his observation, in discussing what the Bible is, and is not—we mean, miracles. Miracles were referred to by Dr. Tattershall as proof that all the Bible was of Divine authority without exception. His argument amounted in substance to this, though not expressed in so many words, namely, that a book, containing the record of fulfilled prophecies, and actually performed miracles, was *altogether* a work of Divine authority. The fallacy of this argument we already pointed out, as belonging to the

class of sophisms which deduce a more extensive conclusion than the premises warrant. We need not, therefore, expose it further. We now only recur to the subject of miracles, because Mr. Martineau, besides having demolished the fallacy referred to, has also given his opinion, generally, on the subject of miracles, on which we beg to offer a few remarks. We certainly think with him, that too much importance has been attached to miracles as evidence of the truth of doctrines—that the “logical force,” as he calls it, of miracles, has been insisted on more than it deserves. We agree with him in preferring the moral evidence of Christianity to the evidence of miracles. We think there is much truth in his statement, that “unbelievers are very seldom convinced by the appeal to the supernatural; that the avenues of admission to Christianity lie usually in quite a different direction; and that the reason and affections surrender to Christ’s Spirit, and thus comprehend the thing signified, before they can receive and interpret ‘*the sign*,’” p. 25. But, we fear lest Mr. Martineau, in avoiding the extreme against which he is contending, may have run into the opposite extreme, that of confining the utility of miracles to too narrow a point. We think he would have been more correct, had he kept together, instead of disjoining the two uses of miracles, contained in the following passage. “His miracles [that is, Christ’s] surely sprung from compassionate, not proselytising impulses.” But why not from both? They “had a practical, not a didactic air; were not formally wrought as preliminaries to a discourse, but spontaneously issued from the quietude of pity; they were not syllogisms, but mercies.” But why, we again ask, were they not both? Why were they not designed both for the accomplishment of particular acts of benevolence, and the establishment of the authority of his doctrines? Their twofold importance and use must be granted, unless it be said that his doctrines require no authority. But surely, if they require no authority with some, they may, and do require it with others.

It is admitted, as Mr. Martineau reminds us, that Christ was displeased with that obstinate temper which induced some to say, or act as if they said, “unless we see signs and wonders we will not believe;” and that he appealed

not merely to his wonderful works, but to the fact of their being "good works." But must we therefore limit the object of Christ's miracles to one end, and exclude another equally apparent? If Christ rebuked those who would not believe without seeing signs and wonders, he nevertheless wrought many signs and wonders, that those who saw and heard might confess his Divine power, and receive his doctrines as those of a teacher come from God, "because no man could do the miracles which he did except God were with him." Mr. Martineau, therefore, we think, would have done more justice to his subject, had he joined together, instead of separating, the two uses of miracles, which he has referred to in the preceding passage. And in so doing, he would have also acted according to his own rule, that it is "presumption in us to select for the All-Wise the particular motive with which *exclusively* he ought to create a miracle; instead of humbly noting the actual results, and judging thence of his Divine purposes," p. 25. We do not, however, call Mr. Martineau's view the result of presumption, but of oversight and partiality. It is certain, however, that Mr. Martineau has well discharged his duty, in lashing that perverted disposition of soul, which contemplates the supernatural alone with admiration, to the contempt of the ordinary wonders of nature and humanity, which makes such a "*peculiar consecration of miracles*" as amounts to "*a desecration of nature.*" The postulate assumed in such case, he describes as,—

"False and irreligious; *viz.* that the supernatural is Divine, the natural not Divine; that God did the miracles, and since the creation has done nothing else; that Heaven gave a mission to those whom it thus endowed, and has given no mission to those who are otherwise endowed. * * * The imagination which overlooks and forgets all that is sacred in the common earth and sky—that gives itself over to the dream, that it is all dead mechanism, downright clock-work, wound up, perhaps, at creation, but running down of itself till doom; the heart that feels nothing divine in life, and nothing holy in man; that has lost, from Epicurean sloth and sickness of soul, the healthy faculty of spontaneous wonder and worship, ever fresh,—are the pupils most ripe for this tutelage. The Deity must be thrust from the universe, or else benumbed there, in order to concentrate his energies in the preternatural. The speculative convert to miracles, is the practical Atheist of nature."—p. 24.

The internal, or moral evidence of Christianity, is distinguished from the miraculous. Yet, both may be called *internal*, when we admit, on self-evidence, the veracity and credibility of the New Testament witnesses; and when, on the same self-evidence, we allow the proper antiquity, and general uncorruptness of their writings. And this is what the great majority of Christians do, for none but a few scholars have sufficient means and leisure for following to any great extent the route of *external* investigation proposed by Dr. Tattershall; however useful and necessary it is for the good of the general church, that some who are qualified should undertake this, and *have* undertaken it, and however proper it is that any one should give attention to it as he has opportunity. But, the great power of Christianity lies in its internal evidence, whether consisting of the moral only, or of the moral with the miraculous added to it,—the miraculous being established upon the ground of the internal proofs, of veracity and credibility in the witnesses, and of the marks of genuine antiquity in their writings, and of sufficient uncorruptness in passing to the present time. Of the moral evidence alone, or principally, Mr. Martineau has given a very excellent description, part of which we shall quote. After speaking of the character of the followers of Christ, he thus speaks of Christ himself:—

“But, above all, these writings introduce me to a Being so unimaginable, except by the great Inventor of beauty and Architect of nature himself, that I embrace him at once, as having all the reality of man and the divinest inspiration of God. Gentle, and unconstrained as he is—ever standing, even on the brink of the most stupendous miracles, in the easiest attitudes of our humanity, so that we are drawn to him as one of like nature, we yet cannot enter his presence without feeling our souls transformed. Their greatness, first recognised by him, becomes manifest to ourselves; the death of conscience is broken by his tones; the sense of accountability takes life within the deep; new thoughts of duty, shed from his lips, shame us for the past, and kindle us for the future with hope and faith unknown before. His promise fulfils itself whilst he utters it; and whenever we truly love him, God comes, and ‘makes his abode with’ us. He has this peculiarity, that he plunges us into the feeling, that God acts not *there*, but *here*; not *was once*, but *is now*; dwells, not *without us*, like a dreadful sentinel, but *within us*, as a

heavenly spirit, befriending us in weakness, and bracing us for conflict. The inspiration of Christ is not any solitary, barren, incommunicable prodigy; but diffusive, creative, vivifying as the energy of God; not gathered up and concentrated in himself, as an object of distant wonder, but reproducing itself, though in fainter forms, in the faithful hearts to which it spreads. While in him it had no human origin, but was spontaneous and primitive, flowing directly from the perception and affinity of God, it enters our souls as a gift from his nearer spirit, making us one with him, as he is one with the eternal Father. Children of God, indeed, we all are; nor is there any mind without his image; but in this Man of sorrows, the Divine lineaments are so distinct, the filial resemblance to the Parent-spirit is so full of grace and truth, that in its presence all other similitude fades away, and we behold his 'glory as of the *only* begotten of the Father.' It is the very spirit of Deity, visible on the scale of humanity. The colours of his mind, projected on the surface of infinitude, form there the all-perfect God. The mere fact of his consciousness of the alliance with the Creator, and his tranquil announcement of it, without the slightest inflation, and amid the exercise of the meekest sympathies, appears to me all-persuasive. From whom else could we hear such claims without disgust? In a moment they would turn respect into aversion, and we should pity them as insanity, or resent them as impiety. But to him they seem only level and natural; we hear them with assent and awe, prepared by such a transcendent veneration as only a being truly Godlike could excite. This is one of those statements which refutes or proves itself. Whoever, calmly affirming himself the Son and express similitude of God, can thereby draw to him, instead of driving from him, the affections of the wise and good, proclaims a thing self-evident; requiring, however, to be stated, in order to be tested.

"Of such *self-evidence* as this, the Gospels appear to me to be full. Whenever men shall learn to prefer a religious to a theological appreciation of Christ, and esteem his mind greater than his rank, much more of this kind of internal proof will present itself. It has the advantage of requiring no impracticable learning, and being open, on internal study of the books, to all men of pure mind and genuine heart; it is moral, not literary; addressing itself to the intuitions of conscience, not to the critical faculties. It makes us disciples, on the same principles with the first followers of Christ, who troubled themselves about no books, and forged no chains of scholastic logic to tie them to the faith; but watched the Prophet, beheld his deeds of power, felt his heavenly spirit, heard his word, found it glad tidings, and believed. In short,

it is identical with the evidence to which our Lord was so fond of appealing, when he said, 'No man can come to me, except the Father, which hath sent me, draw him;' 'every one that is of the truth heareth my voice;' 'if I do not the works of my Father, believe me not;' 'my sheep hear my voice, and I know them, and they follow me;' 'if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' This spiritual attention to Christ, arising out of mere contemplation and study of the interior of his life, is enough to bring us reverently at his feet—to accept him as the divinely-sent image of Deity, and the appointed representative of God. If this be not discipleship, allow me to ask, 'What is it?'

"I consider, then, this *internal or self-evidence* of the New Testament, as incomparably the most powerful that can be adduced; as securing for Christianity an eternal seat in human nature, so as to throw ridicule on the idea of its subversion; and as the only evidence suitable, from its universality, to a religion intended for the majority of men, rather than for an oligarchy of literati."—p. 6-9.

In agreeing with the last member of the last sentence, we must be allowed to include the miraculous evidence, so far as it is established from reading the New Testament itself, without reference to other documents and books. Confirming these ideas, there is another passage of Mr. Martineau, of exquisite beauty and eloquence, though designed as the introduction to another branch of his discourse. We have rarely met description so perfect, so truly delineating its subject. He is speaking of the witnesses of the Gospels, the nature of whose testimony he proposes to examine, and here he says,—

"We call them therefore before us. They are plain, plebeian, hard-handed men of toil, who have laboured in the fields and olive-grounds of Judea, or held an oar on the Galilean lake; who, nevertheless, have not been without the cottage and the home, the parent, wife, and child; belonging, moreover, to a country having something to remember, and more to expect. Addressed by a solitary and houseless wanderer from Nazareth; won by some undefineable attraction that makes them think him a man of God, they follow him awhile, hoping for promotion, if he should prove, as they suspect, to be some great one. Daily this hope declines, but hourly the love increases. They hang upon his words; their passions sink abashed before his look; they blindly follow his steps, knowing nothing but that they will be the steps of mercy; they rebuke the blind beggar who cries, but he

calls him groping to him, and sends him dazzled away; they go to help the cripple, and ere they reach him, at a word he leaps up in strength; they fly at the shriek of the maniac from the tombs, when, lo! he lapses into silence, and sits at the feet of the Nazarene in the tears of a right and grateful mind. How can they leave him? Yet why precisely do they stay? If they depart, it is but to return with joy; and so they linger still, for they learn to trust him better than themselves. They go with him sorrowing; with occasional flashes of brilliant ambition, but with longer darkness between; with lowering hopes, but deepening love, to the farewell meal, to the moonlight garden, its anguished solitude, its tranquil surrender to the multitude, making the seeming captive the real conqueror; a few of them to the trial, one to the cross; the women even to the sepulchre; and all, agitated and unbelieving, were recalled in breathless haste from their despair, by the third day's tidings, the Lord has risen indeed! Thenceforth, they too are risen from the dead; the bandages as of the grave, drop from their souls; the spirit of truth comes to loose them and let them go. Not higher did the Lord ascend to the heaven which holds him now, than did they rise above the level of their former life. They understand it all, and can proclaim it; the things that were to come, that dreadful cross, that third day, so darkly hidden from their eyes, are shown them now; a thousand things which he had said unto them, rush, by the help of this new spirit, to their remembrance. And forth they go, to tell the things which they have seen and heard. They most of them perished, not without joy, in the attempt; but they *did* tell them with a voice that could summon nations and ages to the audience; which things are this day sounded in our ears." —p. 19, 20.

We must now bring this review to a close. The quotations we have extracted from Mr. Martineau's discourse, accompanied with the remarks we have made, have shown, we hope, in some measure, the nature of his excellent sermon illustrative of *what the Bible is, and is not*. For the rest, we must refer to the publication itself. But the question may occur, What has Mr. Martineau done to vindicate Unitarians from the imputation urged by Dr. Tattershall, that they have mutilated the Canon of Holy Scripture? To this it is necessary to reply by putting a previous inquiry: What is the Canon of Holy Scripture? Who fixed that Canon? And on what authority is it so fixed? We put these questions, not because there is any general difference between Unit-

rians and Trinitarians as to the Canon of Scripture, which all will admit to consist of the books of the Old and New Testament, so far as we can ascertain their genuine and uncorrupted text; and the difference between the contending parties regarding only the genuineness of a few parts, which, in point of size, are inconsiderable. We have put the inquiry above stated, however, because we hate *mystery* (we use the word in its low sense); and we think that too many Trinitarians, and Dr. Tattershall among the rest, have made a mystery about the Canon of Holy Scripture which it requires not, and is not benefited by. The word Canon is the Greek for a *rule*. Now, all Protestant Christians agree in appealing to the Old and New Testament, as the rule or canon of their faith. Trinitarians and Unitarians acknowledge the same standard, differing only as to the genuineness of some parts, and, of course, disagreeing in some of their interpretations. But, to avoid all mystery on this subject, let it be observed, *for what* reason Unitarians receive the Old and New Testament, but especially the latter, as their canon or rule on matters of religion. It is because they believe them to contain revelations of God for man's instruction, and moral improvement, and happiness; because they believe them to record the declarations of that "God who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets," and who "hath in these last days spoken unto us by his Son." Mixed up with these, they know that there are other matters of less authority, and that there are, or may be, even errors in reasoning, or discrepancies in narrative, or other marks of human fallibility in the Bible. Nevertheless, this does not, and ought not, to dissuade them from seeking the *truth* and *will* of God, as contained in the Bible, and bowing to this with reverential submission, continuing to regard the Scriptures as their Canon or Rule.

Again, they are aware that the Bible has not been fixed, as to its present amount of books, by Divine command, but by human care and diligence; the writings of the Old Testament being collected and put together at an early period by the Jews, who held them in great respect, and would allow no other writings to be added after the age of prophecy had ended; and the writings of the

New Testament being collected and put together at an early period of the Christian Church,—the greater part being received without hesitation, but two or three of the writings with objections by some. Unitarians know this; and upon this authority, along with the internal evidence of the books themselves, they willingly receive the common Canon of Scripture,—but with this qualification, which every honest Christian ought to make, that they will not accept any words of importance as forming part of the true Canon, that have been decidedly proved to be spurious; such as the case of the three heavenly witnesses, 1 John v. 7, or any similar. What, then, is the force of the accusation brought against Unitarians, when it is said that they violate the integrity of the Canon of Holy Scripture? The words which we reject, we reject upon the authority of learned scholars and critics of the Trinitarian party as well as our own. In this, we conceive, we are perfectly justified; and that, on the contrary, injustice is done to the Canon of Scripture, when words, not indifferent, but important, are retained in the common Bible, which have found their way there either by mistake or fraud.

But it is not for *such* rejections that we are accused by Dr. Tattershall, at least so far as his sermon goes, though he insinuates a good deal more than he says. His accusation is this, that Unitarians are guilty of “the rejection, from Canonical authority, of two particular and very important portions of Sacred Scripture, namely, the latter part of the first, and the entire second chapter of the Gospel by St. Matthew, and the first two chapters of the Gospel of Luke.”—p. 83. It is true, that he refers this accusation directly only to the “editors of the Improved Version of the New Testament,” and to the rest of the Unitarian body only by implication. But what right has he to implicate the Unitarian body in the result of the labours of a few individuals, or an individual, for it is said that Mr. Belsham alone “was the real editor of this translation”?—*Martineau*, p. 15. Mr. Martineau, in commenting on the merits and demerits of this translation, has shown that it is no established authority among Unitarians, many of whom may never have seen it, some of whom read it as a help, and circulate it as a help, but

not identifying all its criticisms with the belief of Unitarianism; while one of the most distinguished members of the Unitarian body, Dr. Carpenter, when it appeared first, passed the most free and judicious criticism on its *defects*.—p. 17, and Note. A resolution, passed at the late anniversary of the British and Foreign Unitarian Association, places this subject in its proper light. That assembly, which nominates trustees of the “Improved Version,” passed at its last meeting the following resolution:—

“That we desire to express our sympathy with the labours, and our high appreciation of the zeal and ability of the three Unitarian ministers who have recently conducted a controversy at Liverpool with thirteen clergymen of the Church of England; and particularly to record our approval of the sentiment, that whilst the Improved Version has *never* been set forth by us as a creed, or test, by which *any* member of the *Association*, much *less*, of the Unitarian body generally, is *in any respect bound*; it may justly be regarded as a truly valuable *aid* to the English student, for obtaining a knowledge of the correct text and the genuine sense of the Greek Testament.”

But to return to Dr. Tattershall’s accusation, is it truly a fact, that the Improved Version has absolutely rejected the first two chapters of Luke, and the most of the first two chapters of Matthew? It has not. But it has printed the passages referred to (except Luke’s first four introductory verses, which are held genuine, and printed as usual) in *Italics*; and stated, in notes subjoined to the respective passages, that they are so printed to denote that they are of “doubtful authority.” And, in evidence of their *doubtfulness*, it has referred to certain classes of the ancient Christians, in whose copies of Matthew and Luke such passages are not found, or are supposed not to have been found; also pointing out certain internal marks which render these passages “doubtful.” Considering which evidence, we certainly approve of the conclusion upon which the Improved Version proceeds, *viz.* that these passages *are doubtful*; acting upon which judgment, that Version has not rejected them from its text, as it has in the case of 1 John v. 7, being an *undoubted interpolation*, but has distinguished them by *italics* from the other parts of the Gospels. In one of the later editions of this Version, indeed, (in a note to the

Introduction, section ii.) it is stated that these passages are more than doubtful—were, in fact, forged. But this opinion is not made a *ground* for altering the Improved Version itself so as to lead to the rejection of the passages in question; they still remain printed in italics, and with the explanatory notes subjoined, that they are of “*doubtful authority*.” Now, if this be to violate the canonical authority of sacred Scripture—to call that doubtful, concerning which there are strong grounds for doubt, let Dr. Tattershall, or any one else, bring adequate reasons to remove the doubtfulness, and make the passages appear suitable and corresponding parts of the Gospels, to which it is alleged they belong, and we are willing to retract our opinion; but, in the meantime, we owe it to the truth, according to our conviction, to say, that the passages *are* “doubtful,” especially what is said to be Matthew’s. Mr. Martineau, on the contrary, is disposed to take a different view—which shows how little Unitarians are to be classed together as holding the same opinions on subordinate matters, not essential to their common faith. He is willing to “leave” the passages “as integral parts of the Gospels they introduce.” He makes no objections against them, while he says, that Mr. Belsham’s “objections to the authenticity of both accounts of the miraculous conception, appear to me altogether inconclusive.” Having thus admitted the authenticity of these passages to stand without objection on his part, Mr. Martineau is still at liberty to disbelieve the miraculous conception (if convinced that it is unworthy of belief) on the following ground. He says, “Whether I receive all their statements [the statements of the Evangelists] as unerringly true, is a question altogether different” [different, that is, from the question of authenticity]; “nor can the lecturer, who calls on us to satisfy him on this point, link together in one query our reception of these chapters as *authentic* and *true*, without falling into Mr. Belsham’s own error of mixing these two things, so obviously distinct.”—p. 18. Whether the numerous difficulties that occur in these passages are best met by allowing their authenticity, and then debating the competency of the Evangelists to testify to the truth of what occurred long before the ministry of Jesus had called

their attention to him and his circumstances, as Mr. Martineau's plan recommends, or, by doubting, with Mr. Belsham, the authenticity of the passages alleged to be Matthew's and Luke's, we must leave our readers to determine. A very popular and lengthened detail of the case of these chapters, will be found in Grundy's Lectures (vol. ii.) under the head "Miraculous Conception." See, also, Harris's Lectures, p. 111-164.

In conclusion, we hold the wilful violation of the integrity of any book, as an odious and pernicious offence; and carelessness, too, in this respect, fails not to excite our displeasure. Can it, then, be supposed, that we would trifle, or suffer others to trifle, with the integrity of that Book, which is appealed to as the standard of Protestant Christians—the Canon or Rule to which they refer on matters of religious faith and practice—which contains the word of God, and the hope of everlasting happiness? Let Trinitarians look to their own duty. Let them consider what their own ablest critics have pointed out as due to the integrity of the canon of Scripture, in regard to certain words still retained in the common Bible which ought not to be there; and meditate on what steps they should take to restore the Scripture to its original and pure condition, which Trinitarian fraud or inadvertency has partially corrupted; and leave the "Improved Version," edited by Mr. Belsham, and whomever else, to take its share of praise or blame, according to its merits or demerits; among which, we certainly think it no demerit to have pronounced the passages referred to, as of "doubtful authority."

The corruptions alluded to are: 1 John v. 7, a noted forgery; the reading of Acts xx. 28, "Feed the church of God, which he hath purchased with his own blood," which should be read, "Feed the church of the Lord," &c.; 1 Tim. iii. 16, "God was manifest in the flesh, justified in the Spirit," &c., which should be read, "He who was manifest in the flesh, was justified," &c.; 1 John iii. 16, "Hereby perceive we the love of God, because he laid down his life for us," where the words, "of God" should be omitted, which our common Bible prints in italics. The researches of learned Trinitarian critics into numerous manuscripts, some of great antiquity and worth,

collated since the common text was settled, prove the necessity of the preceding omissions and alterations, in order to a restoration of the genuine text on points of very great consequence. Where is the proper application of the zeal of those Churchmen, who lecture and talk about the "Integrity of the Canon of Holy Scripture," when they do not exert the influence of their station in endeavouring to have these interpolations expunged from the common Bible, and the correct text restored? Or, allowing that this were too venturesome a step for them, seeing all manuscripts do not agree, though the oldest and best are for the amendments proposed, would it not be just—and could it be very troublesome—to give *both* readings in such instances, with the authorities for each, leaving the student of the Bible, thus printed, to judge for himself which of the two to adopt? Indeed, we would hint, that in this inquiring age, it would be better both for Trinitarians and Unitarians—for Christians of whatever classes, to have Bibles with the most *important various* readings, chiefly of the best manuscripts. We hope the old prejudices regarding the Bible will die away; and that the errors of transcribers will cease to be venerated, in proportion as its truths are sought after and esteemed.

MONTHLY RECORD.

SEPTEMBER 1, 1839.

ANNUAL MEETING OF THE PRESBYTERIAN MINISTERS OF THE COUNTIES OF DERBY, NOTTINGHAM, AND THE SOUTH OF YORKSHIRE.—The ministers of this district, held their Annual Meeting at Chesterfield, on Friday, June 21. On the previous evening there was a service, commencing at half-past six o'clock; the devotional part conducted by the Rev. Robert Shenton of Flagg, a village in the Peak of Derbyshire; and the sermon delivered by the Rev. Noah Jones of Derby, from Galatians ii. 20. The discourse preached on Friday morning, before the Associated Ministers, was by the Rev. B. T. Stannus of Sheffield, from 1 Peter ii. 20, 21; the devotional part of the service being conducted by the Rev. John Williams of Belper. Both services were numerously attended. The ministers present, were the Revds. B. T. Stannus, Sheffield; H. H. Piper, Norton; P.

Wright, Stannington; B. Carpenter, Nottingham; T. C. Holland, Loughborough; C. Berry, Leicester; N. Jones, Derby; E. O. Jones, Duffield; J. E. Williams, Belper; C. W. Robberds, Mansfield; R. Shenton, Flagg; C. Wicksteed, Leeds; and R. Wallace, Chesterfield, accompanied by various friends.

On Friday evening, a social tea-party assembled in Mr. Atkinson's school-room, which was tastefully decorated for the occasion, with flowers and evergreens. The room was crowded in every part; so much so, indeed, that after tea, it was found necessary to adjourn to the chapel. In the course of the evening the numbers increased so as to comfortably fill the pews. The Rev. Robert Wallace presided. Thanks were voted to the ministers who had conducted the religious services; and interesting addresses delivered by the Revds. Wicksteed, Wallace, Piper, and others, on the present state and prospects of Christian Unitarianism.

The Chairman then called the attention of the meeting to the subject of National Education. The rev. gentleman said, they were all aware that the Queen's Ministers had lately introduced a plan for educating the youth of this country, without distinction of sect or party—in a word, a *national* system of education. Every body admitted that education was much wanted; that there was great room for improvement in the social and moral condition of the people. Twenty-five years ago, there were scarcely any schools in the kingdom for the education of the poor; and, unfortunately, even in those cases where provision had been made by departed friends to the rising generation, the funds were misapplied. At length, Joseph Lancaster sprung up, and busied himself so much in the cause of the poor, that the Church party could no longer remain indifferent spectators of what was passing. Accordingly, what are called National Schools were formed. But if they looked into the subject of education, and the state of the poorer classes, they would find that the number of children who attend the schools already erected, bears no proportion to the number that are without education, and that the discipline in those schools is susceptible of great improvement. It was, then, desirable that some plan of education should be adopted by the Government; for if so important a subject were left to the voluntary principle, the amount of good adequate to the grave necessity of the case, could not be done. In the present state of parties in this country, he feared that a plan combining religious instruction with moral and physical training, could not be efficiently carried out by Government. The Church party wished the clergy to have the sole control over any plan devised for educating the people. Assuredly, if this were allowed, they

would not be general schools, but Church schools; and he felt morally certain, that other Christian denominations would not submit to a proposition so exclusive and unjust. The first step taken by the Government, was to propose the establishment of a Normal School for the instruction of schoolmasters; but an outcry was raised against it by the Church party, assisted by a great number of the Wesleyan Methodists, which had the effect of preventing Her Majesty's Ministers from proceeding with their laudable design. He believed that outcry originated in misrepresentation. However, he had seen enough to convince him, that no plan, of which religion should form a part, could be successfully carried into practice. He had, therefore, at the suggestion of Mr. Robberds, drawn up a petition on the subject, which had been submitted and agreed to by the associated ministers, and which would probably receive the sanction of all present. The Chairman concluded by reading the petition, of which the following is a copy:—

“ To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled,—

“ The Petition of the undersigned Ministers and Laymen, agreed upon at the annual meeting of the Presbyterian Association for Derbyshire, Nottinghamshire, and the South of Yorkshire, held at Chesterfield, June 21, 1839,—

*“ HUMBLY SHEWETH,—*That your Petitioners have long regretted the inadequate provision made for the education of the children of the poor in this country.

“ That they hailed with cordial pleasure, the announcement lately made by Her Majesty's Ministers, of their intention to propose a measure calculated to remove this national disgrace; and have witnessed, with sorrow and shame, the clamorous opposition made to it by a large body of their countrymen, and the gross misrepresentations by which that opposition was excited.

• “ That they can recognise no right in the Government, or the Legislature, to apply money, drawn from the public treasury, to any scheme of national education, which grants to one class of religionists advantages which it withholds from other classes; and that, on this ground, they regret the more that a fair trial was not given to the Ministerial plan, the object of which was, as they conceive, to secure to the children of the poor of all religious persuasions, the means of obtaining a useful and substantial education, without any encroachment on the rights of conscience.

“ That they are at the same time convinced, from recent and lamentable experience, of the impracticability of any attempt to combine religious with general instruction, in the present divided state of parties in this country.

“Your petitioners therefore pray, that, in any educational scheme which your Honourable House may see fit to adopt, general instruction only should be provided for; and that parents should be left, as heretofore, to procure for their children such a religious education as the Sunday-schools connected with their respective denominations may afford, or as the ministers of the churches or chapels which they respectively attend, may be disposed to originate or sanction.

“And your petitioners will ever pray, &c.”

The Rev. C. W. Robberds, in a long speech, moved the adoption of the petition. He maintained, that if any provision were made out of the national fund for education, it should be for a national system, not for one particular sect or party. He considered, that in the term “general education,” all that was important for a child to learn was comprehended. By the absence of “religious instruction,” he could only understand the absence of peculiar theology, not the absence of the spirit of Christianity—not the absence of religion, but of metaphysical abstractions; and he must confess, that he did not see what the minds of children had to do with metaphysical abstractions, that have puzzled the heads of the wisest of mankind.

The Rev. B. Carpenter, of Nottingham, then rose, and spoke nearly as follows:—It is with great pleasure that I second the motion, that the petition just read be adopted by the present meeting. The opposition which has been raised against the plan proposed by Her Majesty’s Government for a general system of education in this country, has been such as to call upon the friends of general education, and all those who have long laboured to extend its precious blessings among all classes of the community, to stand forth in its defence and support. This opposition, which has been raised principally by members of the Established Church, seconded by the general body of the Wesleyan Methodists, has been marked, I am sorry to say, too frequently by the worst features of a party-spirit; by bigotry, intolerance, and sectarianism. At public meetings, learned dignitaries, and influential laymen of high rank, have, in fact, maintained that the people shall have no education that is not given by their Church; and that the Government ought never to propose any plan, or to support it by the public purse, which is not under the sole direction and control of the members and clergy of the Established Religion. They speak as if their Church were the only and entire representative of the religion of this nation, and as if in utter ignorance of the vast multitudes, throughout its length and breadth, who conscientiously dissent from its worship, and cannot symbolise with its forms. Their language therefore is,—though all religious sects

and parties shall be taxed to support our scheme of education, yet our own party alone shall be allowed to share in its benefits; and rather than consent to any more general and impartial plan, we will let the people remain as they are, in their present ignorance, with all its dreadful consequences, without knowledge, and without religion. Now, these are sentiments against which I must ever enter the strongest protest; sentiments, as in no degree either generous or just. And though the Government plan might not be free from objections, yet I should have been glad had it been permitted to be tried, both as a first step in the great experiment, and as containing some excellent objects. The first of these was, the founding of a normal school, or a school for the education of schoolmasters. No one, who has considered the subject with any attention, but must be aware of the great necessity there is for such a provision: without good masters, we cannot expect to have good schools. And what situation, throughout society, is there, I would ask, more important in itself, or one that more requires careful preparation and right training, than the instructor of the young? In this respect there is a notorious and lamentable deficiency; so that one of the chief causes of the low state of education in this country, is to be found in the great want of good teachers. The Government therefore proposed to meet this want by this part of their plan, which accordingly forms one of its leading features. Another object was, to establish a model school for boys and girls, who should be instructed in such useful branches of learning as should best fit them for their situations in life; and by giving them moral and religious instructions, show in what manner popular education should be conducted. It was not intended to force these schools upon the country, but rather to raise the style and quality of the education generally given, by holding up a good pattern for imitation. The education generally given in the Lancasterian and the so-called National Schools, is miserably low and incomplete. The system pursued is essentially defective in various ways; and the consequence is, that very little knowledge is gained; and it has often been found, that a really better education has often been obtained in the Sunday-schools than in these daily schools. There is another subject of great interest alluded to in the petition, on which I beg to offer also a few remarks; I mean the question relating to religious instruction. There is a very strong and prevalent feeling, that not only general, but also particular religious instruction, should be combined with secular education. And were we divided only into two great classes of Catholics and Protestants, as in some other countries, this plan might perhaps be practicable. But seeing that we are cut up into so

many sects and parties, and all zealous for our own peculiar opinions, the difficulties appear to me insuperable. We, as Dissenters, could not consent, that the Established form of religion should be the only one taught in these schools; and yet, if each party of religious instructors were to form classes of their own separate denomination, it would be attended with injurious rather than beneficial effects. It would introduce sectarian distinctions even into the school-room; lead to party differences, which at that early age ought never to be known; and thus instead of peace would be discord, and a spirit of strife and contention, where all ought to be union and harmony. In the present state of opinion and party amongst us, therefore, it would seem as if such a plan, if attempted, would be worse than ineffectual. If, however, I might venture to offer a suggestion on a subject of such immense difficulty, and in the failure of the plan proposed by Government, it would be rather to advise that the two societies already in existence, *viz.* the National Society and the British and Foreign School Society, be still continued; the one for children of the Established Church, where religious instruction in conformity therewith might be imparted; the other for children of Dissenters of all sects and denominations, but where no peculiar religious doctrines are taught, and where the Scriptures alone, without note or comment, should be read. Let these schools be supported or well assisted by liberal Parliamentary grants; but, in order that the public money may be properly and usefully applied, there must be a constant and vigilant inspection exercised by the Government, and efforts continually made to raise and improve the style and quality of the instruction there given. It is not, I confess, from choice, but necessity, that I advocate the exclusion of religious instruction from these schools; I would rather see the education of the people carried on throughout, not only on moral, but also Christian principles. Such instruction, however, would not be neglected, but as is well observed in the petition, would doubtless be given elsewhere, and to much better effect. Our different Sunday-schools would then be the proper places where religious truths might be most usefully and effectually inculcated, and where the different ministers and teachers of religion would find abundant scope for their benevolent exertions. This is the plan adopted in North America, where religious instruction in all its different branches is given in Sunday-schools to those who frequent daily schools, and that with the best results. This mode also of meeting the present difficulties of the case, would not, I have some reason to think, be objected to by many among the other classes of Dissenters, any more than by our own. They must see and feel those difficulties as

well as ourselves, and that if any general system of education is to be obtained at all for the people, it can only be by some such mutual concessions. But, whatever may be the result, I cannot conclude these imperfect remarks without aiming to impress upon all here present, the great importance of this subject. Let us not be daunted by difficulties; let us not be put down by clamour; but rather resolve to do what we can—and we can all do something in our different situations and spheres of duty—towards assisting and promoting its progress and influence. The education of the people is a subject of vast vital interest; it is the true source of a multitude of other precious blessings, and therefore, we should never rest satisfied, nor cease from our labours, till we have seen it generally spread and triumphantly established throughout our country.

Similar views of the importance of education were also advocated by the Revds. Berry, Stannus, Jones, Holland, and Mr. Atkinson, and the petition unanimously adopted.

Thanks were voted, to the strangers for their attendance, the Committee, and Chairman; and the meeting closed by singing and prayer.

BRITISH AND FOREIGN UNITARIAN CHRISTIAN ASSOCIATION.—The Anniversary of this Society was held on the 19th of June. Divine worship was conducted by the Rev. E. Tagart in the Unitarian Chapel, Little Portland-Street, Regent-Street, London; and the Rev. G. Armstrong, B. A., T. C. D., formerly a clergyman of the Established Church, but who had given up his preferment and prospects for the sake of Scriptural truth, preached from Micah vi. 8, “He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?” The preacher, without confining himself to any formal arrangement, took a comprehensive survey of the principles of true religion, dwelling chiefly on its moral requirements; defended human nature and its Divine Author from the calumnies brought against them by too many professed friends of truth; and, with great felicity, illustrated the different states of Christianity in the primitive age, when Heathens were first made acquainted with the discoveries of the Gospel, during the rise and ascendancy of Romish superstition, in the early dawn and ultimate abandonment of the principles of Protestantism, and in the re-publication and fresh announcement of the pure truth and liberty which we profess to have received. In considering the means of expediting the moral and intellectual cultivation of the human race, the preacher forcibly denounced that unholy combination of mistaken religionists, by which the Ministerial

proposal has for a time been defeated. The discourse, which was of considerable length, was listened to with undiminished attention. All feeling of tediousness was removed by the originality of the preacher's conceptions and style, and by the very animated and striking manner with which they were accompanied. Unitarians, and the Congregation of Bristol in particular, have great reason to congratulate themselves in the valuable accession of this gentleman to our cause; and may discern in such additions from time to time, a source of rejoicing amidst the fluctuations of numbers, and the outpouring of the spirit of opposition from those who adhere to the popular faith.

At the business meeting, at the close of the religious service, James Esdaile, Esq. was called to the chair. The Report of the Committee, in the lamented absence of the principal Secretary, the Rev. R. Aspland, through indisposition, was read by the Foreign Secretary, the Rev. E. Tagart. A number of important objects, connected especially with the maintenance of Unitarian Societies in Great Britain, were described as having been effected during the past year, by the comparatively small means placed at the disposal of the Committee. A cheering and satisfactory report of the condition of the Scottish Societies, in a letter from the Rev. G. Harris, was introduced; and allusion made to the prospect of the recovery of a thousand pounds left for the establishment of a Unitarian Chapel and Congregation at Perth, under the direction of the General Baptist Assembly; and to the highly important and liberal sentiments of Lord Jeffrey, connected with that application, which have already appeared in the "Christian Reformer" for March. In the course of the routine business, the Rev. Samuel Wood agitated the question as to the propriety of the conduct of the Committee, in not having promoted another Aggregate Meeting of Unitarians; to which it was replied, as indeed it had been generally stated in the Report, that the subject had been maturely considered by the Committee; that they had, at much expense, circulated a full account of the proceedings of the Meeting of last year, which might be expected to suggest to the friends of the Association and of the Unitarian interest, the means of strengthening our present positions, and of more efficiently defending our common cause; that in the various communications which the Committee had received from friends in different parts of the kingdom, a leading sentiment seemed to be, that what is chiefly wanted is increased support and encouragement to our existing plans and institutions, rather than the creation of new means; and that, upon the whole, no sufficient occasion appeared to exist for calling another General Meeting during the present year.

A very interesting feature in the proceedings of the Association, was the presence of our friend and former coadjutor, Dr. Bowring, after repeated absences from his native land, and since his last Meeting with the Members of the Association, his personal acquaintance with the scenes described in Holy Writ, and especially with the places trodden by the Saviour on his benevolent errand, to a just appreciation of which no Christian can be more alive than the Unitarian. We are happy in being able to give a more detailed account of Dr. Bowring's observations. Dr. Bowring said he doubted whether he could, with propriety, take so prominent a part as to propose a resolution this day. He had for some years been unable to follow the details of the proceedings of the Association, and had very frequently been absent from his native land; yet he returned with new interest to the scenes and labours with which it had formerly been his happiness to be connected; and that interest had been mightily strengthened by his recent visit to the Scriptural lands—the country of the Patriarchs and the Prophets—the Egypt of the Old Testament—the Syria of the Old and New. There, surrounded by the scenery which brings the Gospel narration before you, not as of past history, but of present existences; there, where every mountain and valley, every plain, and forest, and lake, and stream, bears a name which has something in it as sweet as sacred; there, holding converse with the great, the unchanged character of external nature—seeing what the Apostles saw—treading where our Master trod,—must not the Christian lesson be more emphatically taught, the Christian story be more instructively read?

I have heard the cedars shaken
By the storm on Lebanon's hill—
Wander'd by the ancient rivers
Flowing through Damascus still:

On the verdant skirts of Tabor,
Listen'd to the morning hymn—
Join'd the worship of the evening,
On Samaria's Gerizim.

I have cull'd the glorious lilies,*
On Gennesareth's flowing shore;
And where Jesus linger'd, labour'd,
Learn'd to love him more and more.

Not but that in returning to England in these days, when bigotry and intolerance occupy the high seats of legislation, he found much cause to blush for his country. He believed, that in no part of the world, certainly not at Constantinople, certainly not at Cairo, would language be uttered, and, still less, applauded, such as found ready listeners and approvers here. He had met with Oriental sovereigns sending forth

* The lily of Palestine is a gorgeous flower.

their subjects—Mussulmans, Christians, Jews, indiscriminately, for education, fettering them down by no uncharitable, no dogmatic, no conscience-wounding restrictions; but in England, a Church, one of the smallest of Established churches for numbers, one of the least ancient in date, is setting up its miserable monopoly, proclaiming its infallibility, and usurping a prescriptive right to be charged with the education of the whole people. Rome, in all her pomp and pride, never presented a more dishonourable spectacle of bigotry and presumption than has lately been displayed in Parliament. Strange that men will not learn, in the strife and struggle of various opinions, that uncharitableness *must* be heresy. Be the creed false that may, the creed of benevolence cannot *but* be true; and this creed—the creed of Christian love—is that which self-called Christian statesmen seem determined, at all events, to repudiate and disavow. Dr. Bowring, in proposing the resolution, bore his testimony as auditor, to the accuracy with which the accounts were kept, and the security to the subscribers, from the regular and business-like habits of the Sub-Secretary. The attendances at the chapel were very good, and particularly creditable to the zeal and consistency of our female friends.—At the dinner of the Association, at the Crown and Anchor, Strand, George Long, Esq., Barrister-at-Law, was called to the chair; and the meeting was addressed by Revds. Dr. Rees, G. Armstrong, Tagart, Mardon, Wood, and Cropper, and Messrs. Hornby, Wansey, Cooke, R. Taylor, J. Taylor, and Smallfield.—*Christian Reformer*.

LONDON DOMESTIC MISSION SOCIETY.—The fourth Anniversary of this Society was held at the Old Jewry Chapel, Jewin-Street, on Thursday, the 20th of June last. A very eloquent, appropriate, and interesting sermon was preached by the Rev. T. Madge, in which he pleaded the interests of the Society, on the ground, that its chief efforts are directed to the removal of the internal causes of the misery which so extensively prevails; that it instructs the young and the ignorant, and endeavours to call forth in all within the range of its influence, their latent or little developed capabilities, to bring out their nature in its full moral and mental power. In such a discourse, national education naturally presented itself as a topic for remark; and the preacher took occasion to present his views on that subject at some length. He contended for its necessity as a check to growing evil, and as an act of legislative justice, to those who cannot see the whole extent of their spiritual wants, and, if they saw them, have not the means or the habit of combination necessary to their supply. The sermon, we hope, will soon be in the

hands of the public, and fulfil its mission, more extensively than from the pulpit, as an advocate for the Society in particular, and the broad interests of humanity in general.

At the conclusion of the religious service, T. P. Warren, Esq. was called to the chair, and the business of the Society was transacted. From the Treasurer's report, it appeared that the expenditure during the past year had a little exceeded the income; the deficiency having been supplied partly by the balance in the Treasurer's hands from the preceding year, and partly by a loan from the Poor's Purse; the liberal contribution to which at the beginning of the winter of 1837-8 not having been exhausted, owing to the judicious determination of the Missionaries, supported by the Committee, to preserve the institution from sinking into a mere alms-giving society, while they carefully administer, as occasion demands, to pressing want or sudden misfortune. Notwithstanding the deficiency in the last year's contributions, the affairs of the Society are in a promising condition, requiring only the zealous co-operation of its friends to place it in a position of security for the means of carrying on its present operations, and of hope for the enlargement of its sphere of usefulness.

The Committee's report presented much interesting detail from the monthly reports of the Missionaries, besides such general statements as arose out of their own proceedings during the past year. They gave a favourable account of the labours of Messrs. Philp and Vidler, and the manner in which they had met opposition and misrepresentation; of the state of the Sunday-school, and the Mutual Instruction Societies; and of the interesting nature of the lectures which have been delivered to the members of the latter institution. Their account of the day-schools was not quite so favourable; but they expressed their hope and expectation, that their successors would be able to make some necessary improvements.

The usual resolutions for the printing of the report, and the nomination of the officers, were passed; and also resolutions of thanks to the preacher of the morning, the Chairman, and the Trustees of the chapel in which the meeting was held. In replying to the resolution of thanks to himself, Mr. Madge took occasion to say, that he was a convert to the Society; that at its first establishment, his impression was, that it must become a merely eleemosynary institution, aggravating the misery which it was intended to alleviate; but that from the manner in which the Society was conducted, from the proofs which were before him, from all that he could gather of its proceedings, he was now convinced that it was exerting a most beneficial influence; that it had, therefore, his most cordial wishes for its prosperity, and should have

such support as could be obtained by his influence; that he was glad to perceive many members of his congregation among its subscribers and donors, and that he would bring it before the notice of others likely to give it their aid.

Some liberal donations, and a few annual subscriptions, were paid during the course of the proceedings, which, together with the collection at the doors in the morning and evening, amounted to about £60.

The attendance on the service and business was larger than on any former occasion; and altogether, the impression was, that the Society is growing in favour with the Unitarian public, and has only need to proceed with a steady, zealous pace, to become at length the general expression of their earnest desire for the bodily and spiritual welfare of their hitherto neglected fellow-citizens, of those who are perishing for lack of knowledge.

The tea-meeting in the evening at Spicer-Street was well attended, and a spirit of Christian harmony prevailed throughout. At seven o'clock, W. Wansey, Esq. was called to the chair; a short hymn was sung; and then the Chairman gave in succession the following sentiments, which were responded to by the gentlemen whose names accompany them:—1. The London Domestic Mission Society: increased prosperity to its funds, and success to its operations—Rev. S. Wood. 2. The Spicer-Street Station—Rev. R. K. Philp. 3. The Half-Moon Alley Station—Rev. W. Vidler. 4. Our country brethren: success to their efforts in the same cause as our own—Rev. B. Mardon. 5. Associations for the religious improvement of the people all over the world: may they prosper in their united object, though pursued by different means—Rev. E. Tagart. 6. The universal prevalence of the filial and fraternal Spirit—Rev. G. Armstrong. Between the third and fourth sentiments, twelve of the girls belonging to the schools, who had received a few lessons in singing, sung three or four moral songs, very creditably to themselves and to their teacher. The meeting was concluded by prayer.

July 6, 1839.

THE Annual Meeting of the Southern Unitarian Fund and Book Societies, took place at Wareham, on Tuesday, July 2. In the morning, the Rev. H. Hawkes introduced the service; the Rev. E. Kell offered the general prayer; and the Rev. H. Acton preached a highly interesting and impressive sermon from John xiv. 6, 7, "on spiritual access to the Father through his Son Jesus Christ." In the evening, the Rev. J. G. Robberds of Manchester conducted the devotional part of the service, and the Rev. H. Acton delivered an admirable discourse from 1 Cor. xiv. 2, in which he showed "that liberal inquiry in religion is consistent with a settled faith and earnest piety." At the business meeting after the morn-

ing service, the Rev. J. C. Wallace in the chair, a Report was read of the state and proceedings of the different congregations in the district, during the past year, and of the grants which had been made by the Fund Society, for promoting Unitarianism in various ways. The Book Society had, in the course of the year, reprinted two of its former tracts, and had assisted, by the purchase of copies, the publication of two useful tracts by a minister in the district, entitled, "Letters to the Bishop of Durham on the correspondence relative to his Lordship's subscription to Mr. Turner's sermons;" and "The Reformed Church, being an appeal to the Bishops on the doctrines promulgated at Oxford, by Dr. Pusey and others;" both of which were earnestly recommended to the Unitarian public. The following resolution was then unanimously passed, and a copy ordered to be transmitted to the Home Secretary:—"That this Meeting, viewing with apprehension and regret, the pretensions of a portion of the clergy and laymen of the Established Church, to the exclusive superintendence of the National Education, feel deeply grateful to Her Majesty's Government, for their grant of £30,000 for the purpose of assisting education, *without distinction of sect or party.*" A petition to the House of Commons, founded on the above resolution, and praying, that in any educational scheme adopted by the House, general instruction only should be provided for; and that parents should be left, as heretofore, to procure for their children religious education, at the Sunday-schools of the respective denominations, or in such other mode as the ministers of the churches or chapels they respectively attend may be disposed to originate or sanction, was agreed to at the meeting. Between the services, the members and friends dined together,—John Cooke, Esq. of Newport in the chair; and the company was addressed by the gentlemen who have been already mentioned, and by the Revds. R. Wallace, J. B. Bristowe, M. Rowntree, and Messrs. Phippard and Brannon. The prevailing sentiment urged by the speakers, was, that increased zeal and exertions, combined with an earnest piety, were the means most likely to promote the advancement of the cause. The chapel during the day was full to overflowing; and it is but due to the hospitality of the friends at Wareham, to mention, that the numerous parties from Ringwood, Poole, Bridport, Dorchester, and Newport, were most kindly entertained by them on the occasion.

E. K.

THE Anniversary of the Scottish Christian Unitarian Association has been postponed to the 8th and 9th September. We hope to give an account of the proceedings in our Number for October; as well as other articles for which we had this month no space.

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Vol. XIII.

REVIEW.

The Unitarian Interpretation of the New Testament based upon Defective Scholarship, or on Dishonest or Uncandid Criticism: a Lecture delivered in Christ Church, Liverpool, February 20, 1839. By the Rev. Thomas Byrth, M.A., F.A.S., Rector of Wallasey. Liverpool, Perris; Hamilton, Adams, & Co., London.

Christianity not the Property of Critics and Scholars, but the Gift of God to all Men: a Lecture delivered in Paradise-Street Chapel, Liverpool, February 26, 1839. By the Rev. John Hamilton Thom. Liverpool, Willmer & Smith; John Green, London.

A Letter to the Rev. John Hamilton Thom, containing Strictures on some Remarks in his Sermon, &c. By the Rev. Thomas Byrth. Dated 5th April.

A Letter to the Rev. Thomas Byrth, &c. By the Rev. John Hamilton Thom. Dated 20th April.

MR. BYRTH has proved his incompetency for the task he undertook, *viz.* to exhibit "the defective scholarship, or dishonest or uncandid criticism" of the Unitarian interpretation of the New Testament, in the first place, by not knowing, or not acting as if he knew, what the Unitarian interpretation really is. It certainly does *not* consist, as he assumes, in the meaning which Unitarians have concurred more or less with one another, in giving to certain difficult passages, disputed between them and Trinitarians. It consists mainly in the understanding—without controversy, without the aid of great scholarship or criticism—the general *plain* purport of the New Testament—those clearly comprehensible doctrines, which are repeatedly and variously stated in it, in distinct and indisputable terms,—receiving these as the essentials of Christianity, while disowning Trinitarian additions, because *not* thus plainly stated, but, on the contrary, dependent on a few interpolated words, and on certain

passages, concerning which we assume too little when we say, that they are capable of bearing a Unitarian as much as a Trinitarian meaning—concerning which we should rather say, that they favour Unitarianism, or agree with it, more decidedly than with Trinitarianism. Now, *this* being the Unitarian interpretation of the New Testament, Mr. Byrth's task was to show its falsity. He ought, therefore, to have taken some of the actual proofs of Unitarianism—some of the numerous passages of the New Testament on which the believers of this system rest their faith, and shown their worthlessness, either as irrelevant, or misinterpreted by objectionable scholarship or criticism. Or he ought to have produced, on the part of Trinitarianism, some passages equally clear and positive, in proof that the doctrines of this system should be *added* to the Unitarian belief: failing the reception of which, by Unitarians, on such *clear* proof, their faith would exhibit an imperfect and incorrect interpretation of the New Testament. This is what Mr. Byrth, in fulfilment of his announced design, ought to have done, or never made the charge which the title of his sermon contains. But this he has *not* done, and, in truth, *could not* do. The Unitarian belief, as based on the general tenor of Scripture, and on the plain statements which, in so many words, again and again express its doctrines, is unassailable; while Trinitarianism has no clear, positive, undisputed proofs, to place it in a similar position. Yet—not a whit mindful of *this* superiority of the Unitarian over the Trinitarian interpretation—altogether unconcerned to weaken this advantage, which yet must be destroyed, if Mr. Byrth would substantiate the charge which the title of his sermon announces—he contents himself with recurring to *some* of the *disputed* texts, giving his judgment of them as *certainly* correct, though they have long been the topic of discussion and debate among scholars *at least* as learned and honest as he is—ridiculing the idea of any other interpretation, and thereupon flattering himself that he is fully justified in affirming and reiterating, “The Unitarian interpretation of the New Testament based upon defective scholarship, or uncandid or dishonest criticism.” We affirm again, that he knows not, or acts as if he knew not, what the Unitarian Interpretation is.

It is the interpretation of the New Testament generally, and not of some obscure parts only; it is the interpretation of the clear and positive statements, as containing the essentials of the Christian faith, before, and in preference to, the passages which are more difficult to determine, and liable to dispute. Till Mr. Byrth grapples with the Unitarian interpretation holding this position, and can dislodge it from this vantage, it will remain superior to all the subordinate assaults that he, or any other, may make on it through the obscurer and contested passages which both parties claim.

Still, for the sake of argument, we will meet him on the ground which he himself has measured out, narrow as it is. We will examine his evidence against the Unitarian interpretations of disputed passages, so far as he has noticed them. But before doing so, we would remark, that it would have been more becoming in Mr. Byrth, even allowing his views to be more certain than they are, and admitting him to be as great a scholar as he fancies himself—it would have been more becoming, we think, had he spoken more modestly than he has done—had he pointed out what he conceived to be errors of interpretation, without the dictatorial and supercilious air towards his opponents which he has assumed. He has spoken most disrespectfully of interpretations of Scripture, which have been held, not only by Unitarians, but by eminent men of his own party. For it is a remarkable fact, that those Unitarian interpretations of disputed texts which, *on the whole*, are unpalatable to Trinitarians, have notwithstanding, to a very great extent, been allowed, asserted, or coincided with, in *separate instances*, by one or more Trinitarians of no mean authority. This is a fact which no orthodox lecturer should overlook or forget, as it would caution him against the use of unmeasured ridicule respecting the scholarship, which is synonymous with that of some of his own party's most learned men; and, still more, against branding an interpretation with *dishonesty*, which, perchance—as in cases which Mr. Byrth has adduced—may have been supported by Trinitarians, who have displayed *so much honesty* in holding them, that they have preferred their convictions thereon to the prejudices of their creed and party. But, indeed,

Mr. Byrth's arrogance is such, that in so far as he is aware of this consideration, he makes light of it. In a case of translation, where Erasmus, Bucer, Le Clerc, Grotius, and Wetstein, were referred to by Mr. Thom in his sermon (p. 33), Mr. Byrth in his letter (p. 39) thus disposes of the whole five as incompetent judges:—

“You admit” (he writes to Mr. Thom—Mr. Thom had described Grotius and Wetstein as men, ‘if not of unquestioned orthodoxy, only of suspected heresy’)—“you admit the bias of the latter two. Every scholar is acquainted with the latitudinarianism of Erasmus and Le Clerc; and no one ascribes to either of them profound acquaintance with the Greek language. So that you are left alone with Bucer, whose almost idolatrous admiration of Erasmus was not unlikely to have misled him.”

Thus are these eminent men's opinion, on a question of interpretation, at once and completely set aside by a few strokes from the pen of the important Mr. Byrth. Well might Mr. Thom reply,—

“Your easy way of setting aside Erasmus, Bucer, Le Clerc, Grotius, and Wetstein, is, to say the least, a little startling. Some of them are ‘latitudinarians’; some of them have no ‘profound acquaintance with the Greek language’; and one of them, who belongs to neither of these classes, was ‘misled by his almost idolatrous’ admiration of another of them. It may be ignorance and ‘incompetency;’ but I honestly confess, that my ‘scholarship’ does not qualify me to pass sentence so summarily on such men. With you, ‘Unitarians’ and ‘superficial scholars’ are convertible terms; and when you meet Trinitarian scholars, who, to use a German phrase, have a world-reputation, supporting a Unitarian interpretation, you dispose of them as ‘latitudinarians,’ or as under the undue influence of personal regard for those who are. In the same way, Eusebius very conveniently ‘forgets’ this verse, Rom. ix. 5, at a time when he was most likely to remember it; only because his *forgetting* it, is the only way in which you can reconcile his words with your interpretation of the text! How is it possible to satisfy you with authorities, when you attribute, without scruple, ‘*the influence of a previous theological bias,*’ to all who may be arrayed against you? If they are scholars, they are uncandid; if they are honest, they are unscholarlike. With these two sentences ready, you get rid of all difficulties, by passing one or other of them upon all who differ from you.” — *Thom's Letter*, p. 43, 44.”

As the instances to which Mr. Byrth has referred, in proof of his offensive charge against the Unitarian Interpretation, as "based on defective scholarship, or dishonest, or uncandid criticism," are miserably few in number, not to speak of their inadequacy otherwise,—it may be necessary, to prevent the supposition of not doing justice to him, that we give an outline of the plan of his sermon, if plan *that* can be said to possess, which in reality sets order at defiance. The sermon we have received, is marked Part I.; and, we understand, a second Part has been delivered, though not in the ordinary advertised course of this controversy, and we have not yet learned whether it is published or not. Of Part I. twenty-six pages are occupied with preliminary and miscellaneous observations, chiefly relating to the Improved Version; to fasten which upon Unitarians as their *standard*, seems to be a great object with Mr. Byrth, in common with the preceding orthodox lecturers.

"I ask," he says, "if the Version of the New Testament, thus authenticated, is not the official exposition of the creed of Unitarian ministers, as much, for all purposes of controversy, as the doctrinal articles of the Church of England are of the ministers of that Church?"—*Byrth's Sermon*, p. 119 of the Series.

This preposterous assertion, he was forced afterwards to recall (Letter, p. 14); but in his own judgment he still holds himself justified, while "giving up the words," to "retain all that was important, or all that he ever intended, in the sentiment," (p. 15)—that is, to fasten the Improved Version still as a standard on the Unitarian body, and judge of Unitarianism exactly as he is pleased to judge of *it*! We are surely greatly obliged to him for his concession! After his preliminary topics are discussed, Mr. Byrth divides his "argument" into four heads, two of which occupy the remaining thirty-two pages of Part I. These two heads are,—1. Unjustifiable mutilation of the sacred text; 2. Rash conjectural emendations. The other two which remain, are,—3. Translations which violate the established laws of construction; 4. Misrepresentations of the opinions of the writers of the New Testament upon some most momentous correlative subjects. It may be thought, perhaps, that in justice we

should have waited for the appearance of Part II. before giving an opinion on Mr. Byrth's treatment of the subject; and we would have done so, had we not his own permission, nay, we may say challenge, to try the case on the evidence he has already produced, whether any more evidence should be adduced or not; and did we not feel, that his slanderous verdict against Unitarianism, on the evidence contained in this Part alone, merits immediate exposure.

He says, that the public will think that his charge "*has* been amply supported" by the contents of Part I. (Letter, p. 45); that "the passages, which, even in this first part of the discourse, are either incidentally touched upon, or directly discussed, are not so very few. And I should have a low opinion of that man's head, or a bad opinion of his heart, who, after examining the evidence adduced in connexion with them, could defend the Improved Version" (Preface to Discourse, p. 7); that "in the opinion of those who estimate arguments not by their number, but by their weight," even those which he has produced "will have been amply sufficient" (Discourse, p. 158); that his "argument was of the inductive kind, and that so far as he went, he succeeded" (Letter, p. 20); that "defective scholarship may be proved, from the mode of dealing with a single page, or a single sentence; and that dishonest criticism, as well as dishonesty of every kind, consists, not in the number of the acts which are perpetrated, but in the unprincipled disposition which led to the perpetration," (Preface, p. 7.)

Which last remark certainly conveys a very elegant compliment to the five great Trinitarian, or at least not Unitarian critics, whose names have been already mentioned, and who, to Mr. Byrth's own knowledge, have, at least in one instance, favoured a Unitarian interpretation, which to him is most offensive.

Now, being thus challenged by Mr. Byrth, and knowing how much he has abused Unitarianism in "this first part," it is time that we should consider what those great proofs are, which though few, are, in his estimation, decisive of "the defective scholarship, or uncandid or dishonest criticism of the Unitarian Interpretation; or rather of *both* its defective scholarship, *and* uncandid *and* dishonest criticism;" for he thinks, after all (p. 131), that the title of his lecture might have been advantageously changed by using the conjunction "and," instead of "or,"

in connecting its parts together—thus carrying out his insult, as far perhaps as it will go—unless, indeed, “carelessness and indifference,” and “the dogmata” of our faith being “too few, too general, too unimportant, to elicit inquiry, or to excite anxiety as to their truth,” be added, as has been done by him, to the sum of our faults (p. 115).

What, then, are his proofs? They are as follow; and we mean to give him the benefit of two, which it appears he referred to from the pulpit (although they are not published in Part I., being reserved, we suppose, for Part II.), and which have occupied a considerable place in the letters between him and Mr. Thom:—

1. His first proof is (under the head of “mutilation of the sacred text”) a recurrence to the subject already brought forward by his predecessor, Dr. Tattershall, *viz.* the rejection, as it is called, by the Improved Version, of the principal portions of the introductory chapters of St. Matthew and St. Luke. Now, we have to repeat what we stated when Dr. Tattershall’s sermon was before us, that the Improved Version has *not* rejected these passages, but has printed them in italics, as of doubtful authority; and their doubtfulness arises from reasons which neither of the two Trinitarian lecturers has overthrown. We have to add to this, that the question of the authenticity of these passages, is irrelevant to the subject in dispute. It is a subject of important discussion, but it does not essentially concern the Unitarian controversy. The doctrine of the miraculous conception, has been held by some, perhaps many Unitarians, and affords no real argument in favour of a Trinity. The authenticity of these passages has been doubted on other grounds, altogether apart from the doctrine of the miraculous conception, or the question of Unitarianism. “It is not as Unitarians,” says Mr. Thom, “that any have questioned, or at least need question, the authenticity of these chapters.”—*Letter*, p. 5.

2. Mr. Byrth attempts to establish the authenticity of these chapters, by searching for some proof of a congruity between them and the other parts of Matthew and Luke; and he thinks he has discovered a decisive proof of congruity in Matt. xxviii. 20, “Lo, I am with you always, even unto the end of the world.” The rendering, in the

Improved Version, of this passage, is, "Lo, I am with you always to the end of the age," meaning, to the end of the Jewish dispensation, and the prosperous establishment of Christianity; concerning which interpretation Mr. Byrth affirms, that "the criticism is as contemptible as the *purpose* is unfair," p. 135. We certainly do not know any *purpose* for which that translation was made, except to express the sincere conviction of what the translator understood to be the meaning of the original. As regards any *party* purpose, it matters not to the Unitarian cause whether Mr. Belsham's translation, or that of the authorised version, be received. The translation of the Improved Version, we are told by Mr. Thom, "is given by Bishop Pearce," who surely had no Unitarian purpose to serve by it.

"You give no reason against this translation, except that the other passages where the words occur will not bear it, in which you are opposed to Hammond and Le Clerc, who put the interpretation of the Improved Version, [in] Matt. xiii. 40, and Matt. xxiv. 3, on precisely the same words."—*Thom's Letter*, p. 6.

It is a presumption in favour of this translation, that Christ *was* with his disciples, by the continuation of miraculous power among them, and his occasional personal appearance during the Apostolic age, until Judaism was abolished and Christianity had taken firm root in the world. But there is no necessity for confining his presence to that age, if by his presence we understand what he himself often meant by it, *viz.* the influence of his doctrine and spirit over the hearts of his disciples. "If *any* man," no matter in what age, "love me," says Christ, "he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "Christ in you, the hope of glory."

"I have no difficulty," says Mr. Thom, "in believing that the spirit and power of Jesus was with his followers, when, in the strength of love and trust, they lived and died for him and for his truth; and that thus, spiritually, he still is with all who give him a place in their hearts, even unto the end of the world." "Translate this passage how you will, and it contains no assertion of the Deity of Jesus, and no confirmation of the miraculous conception."—*Discourse*, p. 30.

3. Mr. Byrth thinks he has found a remarkable proof of congruity, between the chapter in Luke containing the miraculous conception, and the remainder of that Gospel in Luke iii. 23, "And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph." He considers the words "as was supposed," to be proof that Jesus was *not* the son of Joseph. Now, we think it more reasonable to believe that Jesus *was* what the Evangelist says he was *supposed to be*, since the Evangelist should, and doubtless would, have contradicted the supposition if it had been *false*; instead of which, he makes it the commencement of the genealogy of Jesus, thereby admitting its *truth*. Unitarianism does not require to shun a passage of Scripture, which, so far from condemning it, condemns those who *deny* the fact of Jesus "*being*, as was supposed, the son of Joseph." Mr. Byrth however affirms, that this passage is so essentially and decidedly at variance with Unitarianism, that, since it cannot be expunged on any good ground from the Gospel, "it must therefore be surreptitiously obscured, and thus rendered apparently useless;" he means, that this has been done by the Improved Version, which translates the original of this passage thus, "being (as was allowed by law) the son of Joseph," &c. Now, it is perfectly indifferent to Unitarianism whether this translation or the common one be received. Unitarianism has gained no advantage by this translation of Mr. Belsham. With either it agrees; while Mr. Byrth's doctrine of the miraculous conception, is implied in neither the one nor the other, nor in any other translation that we have ever seen. There are reasons for Mr. Belsham's translation, but they do not derive their existence from anything at all affecting the Unitarian controversy.

4. Under the head of "rash conjectural emendations" of the text of Scripture, Mr. Byrth attacks the scholarship and honesty of Unitarians; and his proofs are, that they have amended the sacred text ignorantly, and to suit their purpose, in three instances which he has adduced. He refers, of course, to the Improved Version; but the Improved Version has *not* admitted any emendations into its text upon conjecture. One of Mr. Byrth's instances is not an emendation, but a word supplied in italics, the

italics denoting that the word formed no part of the original text (John i. 10). The other two instances of conjecture have been *rejected* by the Improved Version, although mentioned in its notes (John i. 1; Rom. ix. 5); and Mr. Byrth knew this, for he confesses (p. 155) "that the Unitarian editors have *not* inserted the conjectures under consideration into the text." But he thinks it is equivalent to this that they have recommended them to "consideration"! "True (he says); but they have lent them all the weight of their recommendation, as proceeding from 'men of great learning and sagacity, and as meriting, to say the least, very attentive consideration.'" Truly, the Improved Version has found in Mr. Byrth a very unreasonable and unfair judge! The very same unfounded accusation, of rashly emending the text by conjecture, was made in Mr. Belsham's lifetime, and repelled by him in words which we cannot help quoting:—

"Courteous reader! Would you believe it? The Editors have not in a *single* instance admitted conjectural criticism into the text; they entered their *protest* against it, in their Introductory Remarks; they appealed to Michaelis [who had condemned the amendment of the Scriptural text by conjecture], as themselves cordially adopting his sentiments upon the subject; nor have they ever infringed upon their rule and his, even 'where very plausible conjectures of no inconsiderable importance have been suggested by men of great learning and sagacity, which, to say the least, merit very attentive consideration.'"—*Reply to Dr. Lawrence, in a note at p. 76 of Belsham's Reply to Dr. Moysey.*

These are all the proofs contained in Mr. Byrth's printed discourse; and upon these alone he considers himself justified before the public, as having "amply supported" the charge in his title, and at liberty to rate Unitarians, and their interpretations of Scripture, in such strains as the following:—

"Those who, as critics and scholars, have laid violent hands on the text of the New Testament," p. 105. "I can truly say, I never falsified the Scriptures. I always told them [these are Coleridge's words, approved by Byrth] that their interpretations of Scripture were intolerable, on any principles of sound criticism; and that if they were to offer to construe the will of their neighbour as they did that of their Maker, they would be scouted out of society," p. 123. "Upon a review of the whole argument, it is difficult to say

which of the two feelings is the strongest—that of contempt for the criticism, or indignation at the disingenuousness it exposes,” p. 150;—“they are the violent efforts made by prejudice, baffled in its attempts to find its own creed *in* the text, to force that creed *upon* the text,” p. 152;—“wonderful instance of daring corruption of the sacred text; and the most demonstrative illustration, of the *pre-determination* to make it speak the language of a party,” p. 157;—“this instance of uncandid and dishonest criticism;”—“palpable dereliction of the fair interpretation of Scripture;”—“defective and uncandid character of the Unitarian interpretation,” p. 158, &c. &c.

Such are specimens of his scornful language, and we have seen with what weak proofs he has maintained his right to use it. In fact, his dogmatic, supercilious, and unjust language, bears an inverse proportion to the fewness, weakness, and irrelevancy of his proofs. His two other proofs—which are not printed in Part I. but which it seems he hastened to deliver orally, though belonging, in respect of order, to a different portion of his discourse, and therefore reserved for that in the publication, as we presume—we shall now introduce in the words of Mr. Thom, who heard them, and has replied to them:—

“It was stated (Mr. Thom says) that *no scholar* would translate the first verse of the Gospel of St. John thus: ‘In the beginning was the Word, and the Word was with God, and the Word was a God.’ Now, for myself, I do not agree with this translation. I think that the Logos, or Word, is a very usual personification of the power and wisdom of God (see Proverbs viii). I think that this verse has no reference to Jesus whatsoever; that, in the first place, God alone is spoken of; his power and wisdom are described as belonging to and dwelling with him; that he is described as purposing to communicate or reveal these to men, for, of course, it is not *God himself*, but *only a portion* of his *knowledge* and *will* that can be revealed to us; and then, for the first time, in the fourteenth verse, is Jesus introduced, as the person through whose character these attributes are to be communicated, ‘the Word was made *flesh* and dwelt amongst us.’ I dissent, therefore, from the translation which Mr. Byrth condemned; but when I am told, that *no scholar* would tolerate such a translation, I turn to my books, and I find Origen and Eusebius not only tolerating but actually adopting and insisting upon this very translation. I recollect, that Greek was *the vernacular tongue* of these eminent men;

and when I am told by an Englishman, in this nineteenth century, that no Greek scholar would do what Origen and Eusebius *have done*, I think it is not disrespectful to decline his authority in all matters that require calmness and accuracy.

"It was stated, that *no scholar* could translate the fifth verse of the ninth chapter of St. Paul's epistle to the Romans thus: 'Whose are the fathers, and of whom as concerning the flesh Christ came: God, who is over all, be blessed for ever.' [In the common translation it reads, 'Christ came, who is over all, God blessed for ever.'] Perhaps the more correct rendering would be, 'Whose are the fathers, and of whom as concerning the flesh Christ came (*i. e.* from among whom the Messiah was to be born); he who was over all, was God blessed for ever,' or 'he who was over all, being God, blessed for ever.' With regard to the ellipsis of the substantive verb [the want of '*is*' or '*being*' in the Greek] nothing can be more common. It occurs again and again in the verses that lie on each side of the text in question. And in ascriptions of praise it is almost uniform. And nothing can be more natural than that the Apostle should state, as the closing distinction of the Jews [after declaring that theirs was 'the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came'], that over all their dispensations it was God who presided, the God of their signal Theocracy. Now, when I am told that no scholar would so translate [to wit, that God and *not* Christ was over all blessed for ever], let me simply name to you some of the scholars who *do* adopt this translation: Erasmus, Bucer, Le Clerc, Grotius, and Wetstein; the three first most learned Trinitarians, and the last two, if not of unquestioned orthodoxy, only of suspected heresy."—*Thom's Discourse*, p. 31–33.

We now leave Mr. Byrth, either to congratulate himself on his supposed triumph over Unitarianism, if in a cooler moment he still is weak enough to think his proofs to be a ground of triumph; or, if he be better disposed, to smart with conscious regret under the corrections and merited chastisement which he has received from Mr. Thom, both in his discourse and letter. Mr. Thom has shown much diligence, acuteness, learning, and temper, as a controversialist; and in our number for November, we shall notice more particularly his admirable sermon.

MONTHLY RECORD.

OCTOBER 1, 1839.

SCOTTISH CHRISTIAN UNITARIAN ASSOCIATION.

THE Ninth Anniversary of this Institution was held at Glasgow, on Sunday and Monday, September 8 and 9. The weather had previously been exceedingly unfavourable, altogether precluding several friends from distant towns from attending on this occasion; the morning of the Sunday however was more cheering, but at noon, the rain poured down in torrents, and continued almost without intermission throughout the remainder of the day. Notwithstanding these untoward circumstances, friends were present from Aberdeen, Tillicoultry, Falkirk, Edinburgh, East Lothian, Kirkintilloch, Campsie, Airdrie, Cambusnethan, Girvan, Dalry, Dumbarton, Renfrew, Greenock, Patna, Kilbarchan, Alexandria, Bonhill, Paisley, Pollokshaws, &c. &c. In the forenoon, the Rev. R. E. B. Maclellan of Edinburgh, conducted the whole service, preaching from Gal. iii. 20, "God is One." The object of this discourse, as well as of that in the evening, was to show the harmony of nature with the teachings of Christianity, as expounded by Christian Unitarians. The truth of the proposition was demonstrated by a variety of beautiful and convincing illustrations. The Chapel was crowded by a deeply attentive congregation. In the afternoon, the Rev. J. Cropper, A. M. of Aberdeen, delivered a solemn and pathetic exhortation to the performance of Christian duties, from Heb. x. 24, 25. At the close of the sermon, the Rev. George Harris gave out the beautiful hymn, beginning,

"The Lord my pasture shall prepare,
And feed me with a Shepherd's care."

After the hymn had been sung, Mr. Harris addressed the communicants, on the nature and purposes of the Lord's Supper—the whole congregation remaining to witness the celebration. Nearly three hundred persons joined in the observance of this Christian ordinance; and a more interesting and affecting meeting was never witnessed. In the evening, Mr. Maclellan preached from 1 John iv. 8, "God is Love." The most heartfelt interest was

manifested whilst the preacher was delineating the essential, universal benevolence of the One Infinite Father. We are happy in saying, that these two discourses, in proof of the kindred truths of the peerless Oneness and Benignity of God, will be published. Between the afternoon and evening worship, upwards of one hundred persons, male and female, joined the ministers and many friends from the country, at tea in the Argyle Hotel; Mr. Harris being in the chair, and Mr. Bryson, vice-president. Two hours were thus passed together by the friends most harmoniously and profitably, in the interchange of free thought and kindly feeling.

On Monday afternoon, the subscribers and friends to the Association assembled in the Chapel at six o'clock. The Rev. J. Forrest, A. M. of Greenock, gave out a hymn, and prayed. W. Watson, Esq. of Glasgow, was unanimously called to the chair; and Mr. Harris read the following Report:—

The recurrence of the Anniversary of the Scottish Christian Unitarian Association, has always been looked forward to with hope and satisfaction, by the various Committees, who have, from time to time, conducted the affairs of the Institution. Similar feelings actuate the present Office-bearers of the Society, in presenting to its Members and well-wishers, assembled at this Meeting, the Report of their proceedings during the past year. Banded together for the diffusion of principles, to which they are increasingly anxious to excite public attention, because, in their deliberate judgment, identified with Christ's holy Gospel, they regard this Association and its Annual Meeting, as means excellently adapted to cherish that fellowship of feeling, and union of purpose—that unity of spirit “in the bond of peace,” so illustrative of the practical importance and vital efficacy of the great Christian doctrines of the undivided Oneness and Fatherly character of Almighty God. Valuing these principles, not so much for their abstract truth and beauty, as for their moral power and loveliness—associated, as they are, in their minds, with the improvement, freedom, virtue, peace, and happiness of man, and therefore, with the true reverence of Christ, and the heartfelt and unceasing ascription of “glory to God in the highest,” they rejoice to strengthen their hands and hearts, by Christian brotherhood and converse with those who are like-minded with themselves. As “iron sharpeneth iron, so doth a man the countenance of his friend.” Their faith in Christ and God maligned; their names cast out as evil;

opinions imputed to them which they strenuously disavow; misrepresentations reiterated as false as baseless; ignorance, prejudice, and bigotry, scouting them as aliens to Christ and Christianity; and fanaticism and intolerance insolently dooming them to obloquy in this world, and perdition hereafter,—it is proper, it is needful, it is essential to energy and perseverance in the work of duty, that the scattered believers in “the long lost truth” should frequently associate together, to encourage and cheer each other onward in the conflict with error and vice, with creed idolatry and religious despotism; to concert plans for combined operation when isolated individual efforts would be comparatively ineffectual; to build one another up in their most holy faith; and to resolve, as Christian brethren, to bate not a jot of heart or hope in the day of small things; ever to be faithful to conscience; to manifest to gainsayers the spirit of benevolence, and to exhibit before the world the practice of Christian morality. Unfettered inquiry, personal conviction, are the bounden duties of every freedman of Christ Jesus; but to know, that the free and faithful investigations of other minds, have issued in the reception of kindred truths; and that other hearts are warmed and consoled by similar principles and affections to their own, is truly animating and delightful to all who long for the realisation of the brotherhood of man. In such circumstances, and in such communion, it is impossible not to thank God, and take courage.

In accordance with the first object of the Association, correspondence has been conducted with many different individuals and societies desirous of spreading the knowledge of “the only true God, and of Jesus Christ whom he has sent”—knowledge, which the Saviour pronounced to be “life eternal.” This important object—calling for unremitting attention and care, occupying considerable time, requiring often anxious thought—constitutes one of the most laborious duties of your Secretary. Believing that no effort for Christian liberty and truth, when grounded on love to God and man, is ever lost, and that the essential importance of this labour is not to be estimated by immediate outward results, the Committee are of opinion, that, had the Association no other purpose than this, this alone would form a strong claim to the continued and increased support of all who believe Unitarianism to be the doctrine of the Gospel, and who are anxious to communicate to others the hallowed privileges which they themselves enjoy.

Mindful of the Resolution adopted at the last Anniversary, as to the distribution of the stock of Books then on hand, and desirous of effecting, as far as possible, the second object of the Association, by sending on their way those silent

missionaries of Christian truth and righteousness, the Committee have much pleasure in stating their labours in this department. At the last Annual Meeting, the tracts in possession of the Society amounted to 1,528. There have since been purchased 86, as well as 100 copies of the admirable and truly Christian sermon of the Rev. John James Tayler of Manchester, entitled, "Humanity, an Universal Claim to Honour and Sympathy," preached before the London Domestic Mission Society—an institution which, emulating the spirit and example of Christ, conveys instruction and consolation into the abodes of ignorance and wretchedness; 406 various publications granted by the British and Foreign Unitarian Association; 496 contributed by two friends in Edinburgh and Glasgow; and 84 copies of Noah Worcester on the "Atoning Sacrifice a display of Love, not of Wrath," generously given, as he expressed it, "to serve the cause," by Michael Andrews, Esq. of Ardoyne, Belfast—being one of the reprints of valuable works, he has, with as much wisdom as benevolence, published at a cheap rate for extensive circulation. Of this number of books belonging to the Association, amounting to 2,700, the subscribers, in virtue of the Rule which entitles them to receive one-half of their annual subscriptions in books, have claimed 117;—there have been sold, 86;—distributed, after preaching at Carlisle and Lanark, 120; Dumblane and Tillicoultry, 117; Stirling, 128; and Kirkintilloch, 250;—stitched up in covers, to found Unitarian Libraries, or aid those already established—Greenock, 60; Aberdeen, 63; Stirling, 61; Dumblane, 27; Old and New Lanark, 67; Girvan, 39; Dumbarton, 28; Kirkintilloch, 22; Campsie, 25; and Dunfermline, 28;—for distribution by friends at Falkirk, Cumbrusnethan parish, South Queensferry, and other places, 144;—making, together, 1,382, and leaving on hand, 1,318.

The Missionary efforts sanctioned by the Committee have been as follows:—The Secretary spent two Sabbath-days, at different periods of the year, at Carlisle; on both occasions the religious services were numerous attended, not only by the inhabitants of the place, but also by friends from several adjacent towns; and on both visits the Lord's Supper was celebrated. The Secretary also passed two Sundays at Aberdeen, preaching three times each Sunday to overflowing congregations; and on the last Sunday afternoon, administering the Lord's Supper. A pamphlet, written by the Secretary, in reply to the calumnious assertions of the Rev. John Allan, minister of Union parish, Aberdeen, regarding Christian Unitarianism and Unitarians, was widely circulated; congregational meetings were held on week-day evenings, when resolutions were unanimously entered into for building

a chapel; and a generous subscription begun for the accomplishment of the important object. The Secretary has also preached, during the year, on week-day evenings,—once at Lanark, twice at Tillicoultry, twice at Dumblane, twice at Stirling, and once at Kirkintilloch. An ineffectual effort was made to obtain a hall at Bonhill; and the application of the friends at Girvan, Ayrshire, was reluctantly but unavoidably postponed. The Committee have great pleasure in stating, that their respected friend and coadjutor, the Rev. R. E. B. Maclellan of Edinburgh, warmly sympathising in their views and labours, has likewise preached at Stirling, Dumblane, Tillicoultry, and Dunfermline; as also, in conjunction with his Congregational Committee, at Dalkeith. The Committee have also the high satisfaction of informing their friends, that Mr. J. H. Hope, devoting himself to the work of the ministry, has delivered courses of lectures, in exposure of many popular errors, and in vindication of the simplicity and purity of Christian truth, at Fenton and Fenton Barns, and Haddington, in East Lothian. In some of the places which have been named, Christian Unitarian principles were thus for the first time openly promulgated. In all, the preachers have been listened to with respectful attention; and in several, were attended by large audiences. At Lanark, Stirling, and Kirkintilloch, and the Vale of Leven, societies have been formed for the establishment of Unitarian Libraries, and co-operation with the Association, in obtaining occasional preaching. The Committee trust, an early opportunity will be taken to form a society for similar purposes at Girvan; and they congratulate their friends in the prospect that the bequest, for founding a Unitarian congregation at Perth, will be applied, notwithstanding the many obstacles that have been thrown in the way to the realization of the pious and benevolent will of the testator. Amidst the obloquy cast on Christian Unitarians from the judgment-seat of the courts of England, it is gratifying to witness the defeat of the intolerant plea in the cause alluded to, as well as to record the declaration of the enlightened Judge, Lord Jeffrey: “There can be no doubt that, by the existing law, the sect of Unitarians is entitled to the fullest measure of toleration; and it would be absurd to hold, that there was anything to corrupt virtue, or outrage decency, in tenets which have been advocated, in our own days, by men of such eminent talents, exemplary piety, and pure lives, as Price, Priestley, and Channing; and to which, there is reason to think, that neither Milton nor Newton were disinclined.”

In narrating the preceding facts, the Committee are feelingly impressed with the magnitude of the work to be performed, and the paucity of the labourers, as well as the very

inadequate means at their disposal for the accomplishment of what they earnestly desire to effect. Hailing the accessions already made, expressing their thankfulness for the kind hospitalities shown to their preachers in the various places they have visited, and "rejoicing in hope" of future good—whilst they pray the Lord of the harvest that more labourers may be raised up, they would urge it on the Unitarians of Scotland, by their combined assistance, to make the prayer effectual.

In compliance with the Resolution passed at the Aggregate Meeting of the Unitarians of Great Britain, June 1838, and in furtherance of the fifth object of this Association, the Secretary transmitted, in May last, a Report of the condition and prospects of the Unitarian congregations in Scotland, to the Committee of the British and Foreign Unitarian Association. Its substance was read to the Annual Meeting of that Institution, in London, on the 19th June; and in the course of the proceedings, the following Resolution was unanimously passed:—"That this Meeting tenders its cordial and respectful sympathy to the Rev. George Harris, and the ministers co-operating with him, and to the Unitarians of Scotland, and especially of Aberdeen, for their zealous and increasing exertions to establish and maintain Societies in North Britain for the worship of 'One God, the Father;' and, through their means, to extend the knowledge of Scriptural truth, combined with the progress of universal benevolence, and the observance of the purest morals." The Committee are persuaded, their brethren will rejoice in the opportunity of giving expression to their grateful recollections of the aid afforded in past times, by the British and Foreign Unitarian Association, to the furtherance of the Unitarian cause in Scotland;—obligations increased, in the present year, by the grant of £10 of Books to this Association, and of £50 towards the erection of the chapel at Aberdeen.

The Committee refer with pleasure to the Reports from individuals and Societies in connexion with the Association:—
 [EAST LoTHIAN. The lectures at Fenton, Fenton Barns, and Haddington, have been well attended. Tracts have been pretty generally circulated. No sectarian bigotry has as yet been called forth by these efforts; on the contrary, there has been, throughout, an apparent solicitude to ascertain what really are Christian Unitarian principles.—
 GREENOCK. Condition of the congregation good, harmonious, and persevering. Monthly evening lectures, by Mr. Forrest, generally well attended. The lease of the present place in which the Society assembles, will expire in May 1841. A distinct and more appropriately erected chapel, if it did not at once increase the congregation, might at least break down

the objections of some; place the Society in a more conspicuous point of view before the public; and ultimately advance the cause in this populous and increasing town.—

DUMBLANE. The desire for Scriptural inquiry is no doubt increasing here; and, in consequence, Unitarian preaching and publications are hailed by a few families, who but a few years since would have treated them with contempt. The numbers attending the periodical Unitarian preaching, notwithstanding the distance of the place of meeting from the town, is encouraging. Lectures have been delivered, by the various clergymen, against Unitarianism; but the effect has been to excite additional inquiry after the real principles of the sect everywhere spoken against.—

STIRLING. Through the Christian liberality of a respected individual, the Guild-Hall has been given for the meetings. A Society has been formed, which, though diminished in number by removals to England and the West Indies, continues firm. The little band circulate books, and do their utmost for the advancement of Christian truth. Attendance at the preachings numerous and respectful.—

TILlicouLTRY. Increasing wish for regular Christian Unitarian worship. The periodical meetings attended by increasing numbers of people anxious to hear.—

EDINBURGH. Mr. Maclellan entered on his pastoral duties in this city, November 1838. His services are both valuable and valued; the number of sittings let in the last half-year exceeding that of any former period, warranting the confident hope, that, through his instrumentality, the Society will be enabled, at no very distant period, to surmount the difficulties with which it has, in past years, had to contend.—

CAMBUSNETHAN. The tracts sent are in circulation, and freely read. Less bigotry manifested by opponents.—

DOUNE. The desire for free Scriptural inquiry is on the increase in and around this locality. Anxiety is manifested to know what Christian Unitarianism really is; and preaching would in all probability be well attended.—

FALKIRK. The tracts have been distributed, and read by many with attention. Some few persons are friendly, and an occasional lecture would be of essential service.—

ABERDEEN. The Society “rejoicing in hope.” Considering all the difficulties with which it has had to contend, it is in a more healthy state than at any former period. During Mr. Cropper’s absence in England, worship has regularly been conducted, and the attendance has, on the whole, been satisfactory. The Chapel, when erected, will be a great means of future progress.—

DALRY. People more inclined to read Unitarian books than formerly, and, as a consequence, bigotry on the decline.—

LANARK. The Society grateful for the books sent; several readers who are members, at present,

of other churches. Unitarian opinions are advancing, though slowly. The friends attend as frequently as possible at Carluke.—**CARLUKE.** Worship regularly conducted every Sabbath-day, and attended constantly by those who wish to make a consistent profession. Forty-five communicants joined at the celebration of the Lord's Supper, in June.—

DUNFERMLINE. The meeting is still kept up every Sabbath day for the worship of One God, the Father, though only a few attend; numbers are favourable, and desire to read, whilst prejudice is certainly diminishing; more than two hundred persons attended Mr. Maclellan's preaching, though on a week-night, and considerable good resulted.—

GIRVAN. The books have been read by a considerable number of persons. All available means have been used to make known Christian Unitarian views, and to defend them from obloquy and misrepresentation. A more liberal spirit has begun to manifest itself, particularly among the working classes. Though "the hottest place in hell" has been declared to be too good for those who hold these views, the bigoted declaration has not checked inquiry, but rather stimulated it.—

KIRKINTILLOCH. Tracts having been circulated in this place, a desire was expressed that Mr. Harris would preach. His sermon was attended by several hundred people, and a Society was formed for the diffusion of Christian Unitarian principles, by occasional preaching and the distribution of books.—**KILMARNOCK.** More importance attached generally to moral conduct than mere opinion, than formerly. The name Unitarian, however, still dreaded; and but little demand for Unitarian books in the town, though some in neighbouring places. The avowed friends continue steadfast.—

DUNDEE. Many depressing circumstances have contributed to injure the Society. Death has been busy amongst the little flock; yet still it cannot be, that the seed sown by faithful and devoted men should be altogether lost.—

DUMBARTON and VALE of LEVEN. Disappointed of halls for preaching, the friends have formed a Society, the objects of which are, providing for Unitarian worship, and the relief of its members in sickness. The tracts are widely circulating; and if the Association could maintain a missionary, the blessings of public social worship might be enjoyed, and the principles be widely diffused.—

PAISLEY. The apprehensions under which the Society laboured of the sale of their Chapel to pay the debt existing on it, have in great measure been obviated by the generous contributions received from many English friends. Grateful thanks are tendered for this assistance. The debt is not entirely liquidated, but the Society is out of danger. The attendance on public worship is steady, and several valuable friends have been added.—

RENFREW. A few avowed Unitarians; bigotry is modified, and the public more favourably inclined to liberal inquiries in religion.—HAMILTON. Unitarian books are more read, and those who hold the principles are steadfast in their belief.—GLASGOW. Upwards of fifty seat-holders have been lost, in the past year, by removals to other parts of Scotland, England, Ireland, the Continent, West Indies, America, Australia, and by death; but in the same period, 91 new seat-holders have been added. The executors of the late Mrs. Barr of Crutherland have paid, in accordance with her will, £50 towards the liquidation of the Chapel debt, and £40 for the purchase of communion plate. The institutions in connexion with the congregation are doing well.]

The Committee cannot close their Report without congratulating their friends and brethren, on the good which, they confidently trust, has been effected, even by the very small means placed in their power. Whilst rejoicing in that good, they respectfully, but earnestly, remind them of the moral obligation laid on all whom the light of Christian knowledge has set free from the thralldom and gloom of an erroneous and vengeful theology, to do their utmost, by personal influence and united effort, to emancipate others from the bigotry and darkness out of which they have happily escaped. That the Association presents simple and efficacious machinery for the accomplishment of these blessed ends, is not alone the opinion of the Committee; it was likewise the deliberate and recorded conviction of one who, in his day and generation, tasked himself to the utmost for the religious and moral instruction of his fellow-countrymen—whose memory will ever be held in grateful remembrance by numbers whose minds he excited to serious Scriptural inquiry, and guided to the well-head of Christian truth, righteousness, and freedom—and whose indefatigable labours over the length and breadth of the land, coupled with the experience of the best methods of diffusing Christian truth, which he thereby attained, entitle his sentiments to respectful deference and practical regard. The late venerable RICHARD WRIGHT, in his second letter to the Unitarians of Scotland, declares,—“The Association, held at Edinburgh, Glasgow, &c. is a most important institution. It is calculated to unite in one connected body, all the Unitarians of North Britain; to combine their efforts, and direct them to the most important objects; to cherish friendship and brotherly affection; to collect and diffuse information on an extensive scale; to increase strength, promote zeal, and lead to the most happy results. Let me entreat every Unitarian in Scotland to become a member of the Association, to collect all the information he can for its use, and to promote a cor-

respondence with the Secretary, that information may be received from every place where a Unitarian resides. Permit me also to exhort all who can make it practicable, to attend the meeting of the Association; this will be to their edification, will give them an opportunity of strengthening their brethren, and of aiding the general cause by their countenance and their assistance in the deliberations which take place."

The Committee will not permit themselves for a moment to doubt, that this advice, from one who "though dead, yet speaketh," will be followed up by all who venerate truth and goodness. The calls to increased exertion are great and imperative. Fanaticism and intolerance were never more rampant than they are now. When religion is attempted to be identified with sanctimoniousness, and its presumed *revivals* are supposed to be consistent with the neglect of domestic and every-day duties—when piety is confounded with gloom, and outward forms are cried up, in preference to inward affections—when charity to the conscientious opinions of others, is neglected as non-essential, and the utterance of a sectarian shibboleth is valued as the sign and seal of Christian perfection—when even to listen occasionally to the preacher of a different religious denomination, is scouted as an immorality, and condemned as a crime—when a human catechism is thrust in the place of the Bible, and religious pretension is identified with despotism over conscience—when, disgusted with these exhibitions of zeal without knowledge, religion without benevolence, faith without works, this desecration of reason and of right, a reaction is produced, which drives men to the opposite extremes, of discarding the light of Gospel truth, blotting out the affections of home, with all its hallowed relationships, and denying to the world a Friend and Father,—it is high time that those who deem themselves in possession of Christian truth and freedom, should be up and doing, to stay the plagues which rage among the people, to vindicate the sacred affections of nature, to instruct the ignorant, to relieve the distressed, to console the wretched, to reclaim the sinful, to give a reason of the faith that is in them of the love of God, and the immortality of man; and thus to bless others whilst blessing themselves, in the increased diffusion, practice, and enjoyment of the light, and knowledge, and consolation, and hope, and freedom, and morality, and purity, and benevolence of the "glorious Gospel of the blessed God."

The following Resolutions, after addresses by the various speakers, were unanimously adopted:—Moved by Mr. SCOTT of Girvan, seconded by Mr. GALBRAITH of Patna,

"That the Report of the Committee, now read by the Sec-

retary, be approved and adopted; and that the following persons be requested to act as the Committee of the Association for the ensuing year:—

Mr. Brownlie.	Mr. Hedderwick.	Mr. Newton.
Couper.	Hilliard.	Watson.
Fyfe.	W. G. Marshall.	Alex. White.
Rev. George Harris, Treasurer and Secretary."		

Moved by Mr. C. DUNLOP of Paisley, seconded by Mr. J. H. HOPE of Fenton Barns,

"That the Members of this Association rejoice in the opportunity presented by their Annual Meeting, of expressing their gratitude to the One God and Father of all, for the measure of success which has attended their promulgation of the life-giving truths of the Gospel of Christ; and, believing the principles they are associated to support to be of unspeakable importance, indissolubly connected with the honour of God and the well-being of man; the great motives to moral and spiritual progression; the harbingers of individual and social improvement and happiness; and the never-failing sources of consolation, peace, hope, and joy,—again pledge themselves to continued and unremitted efforts for their diffusion and practice."

Moved by the Rev. GEORGE HARRIS, and seconded by Mr. COUPER of Glasgow,

"That the Association gladly embrace this occasion to welcome their respected friend and brother, the Rev. R. E. B. Maclellan of Edinburgh; to express their cordial sympathy in his arduous and meritorious labours in the important City in which he is stationed; to thank him for his valuable services at this Anniversary; and to express their confident hope and belief, that the great cause of Christian liberty, righteousness, and truth, to which he has devoted his talents, will, by the blessing of God on his zealous exertions, abundantly prosper in his hands."

Moved by the Rev. R. E. B. MACLELLAN, seconded by the Rev. GEORGE HARRIS,

"That this Meeting cannot separate, without expressing their sincere gratification at the intelligence contained in the Report, of the promulgation, since the last Anniversary, of the glad tidings of Gospel liberty and benevolence, in several places where previously only a dark and vengeful theology had been heard; they gladly express their high approval of the moral courage of those friends who have thus stood forward to vindicate 'the long-lost truth,'—assuring them of the continued co-operation of the Association, in the encouragement and aid of these and all similarly directed efforts to promote serious and enlightened Scriptural inquiry, Christian worship, and the practice of Christian morality."

Moved by Mr. ROBERT HEDDERWICK of Glasgow, seconded by Mr. DUNN of Edinburgh,

"That this Meeting tender their respectful thanks to the Rev. John Cropper, for his interesting services on the present occasion; their hearty congratulations to himself, and the Christian Unitarian congregation of Aberdeen, on the generous response made by the Unitarians of England, to their application for aid in the erection of a Chapel in that City; their warm approbation of the energy and perseverance which have characterised the united exertions of pastor and people; and their fervent hope, that the proposed Chapel may prove an efficient means for increasing their congregational prosperity, and ensuring their comfort and happiness in the public worship of the Universal Father, in the name, and as the disciples, of his well-beloved Son."

Moved by the Rev. JOHN CROPPER, seconded by Mr. CALLENDER of Paisley,

"That this Association have great pleasure in again testifying their heartfelt sympathy with the British and Foreign Unitarian Association; in presenting their cordial thanks for the valuable aid which that institution has, from time to time, contributed, in furtherance of the efforts of the Christian Unitarians of Scotland; and in recording their grateful sense of the generous assistance which, not alone that institution, but the Unitarians of England generally, have given, in the past year, to their brethren in Paisley and Aberdeen;—coupled with the expression of their earnest hope for the improved health of their respected friends, the Rev. R. Aspland of Hackney, and Rev. Dr. Carpenter of Bristol."

Moved by the Rev. JAMES FORREST of Greenock, seconded by Mr. DAVIDSON of Glasgow,

"That, regarding ignorance as the prolific source of fanaticism, superstition, and bigotry, the barrier to individual improvement and social melioration, the Members of this Association rejoice in every measure calculated to diffuse the blessings of knowledge;—considering it the paramount duty of society, by its civil government, to provide for the education of the entire community, they feel called on to give public expression to their sorrow, at the deplorable deficiency of means for the accomplishment of this great end, which exists in the British dominions, as well as their deep regret, on account of the blind and furious opposition with which all plans for enlightened National Education have hitherto had to contend; adding, however, their earnest hope, that the wise and good of all communions will unite in pressing on the Legislature the urgent necessity of laying the foundations of the increasing liberty, virtue, and

happiness of the people, on the solid basis of universal education."

Moved by the Rev. JOHN CROPPER, seconded by Mr. BRYSON of Glasgow,

"That the Members and friends of this Association are under deep obligations to their able, eloquent, and zealous Secretary, the Rev. George Harris, for his unwearied, gratuitous, and invaluable services, during the nine years he has held that laborious office; and that the best thanks of the Association be respectfully tendered to him."

The thanks of the Meeting were warmly given to the respected Chairman, Mr. WATSON; and Mr. HARRIS closed the interesting proceedings with the Lord's Prayer, and Benediction.

We regret our inability to present our readers with other than the following addresses; the perusal of these, however, will, we are satisfied, impart much pleasure.

Mr. SCOTT, on moving the adoption of the Report, said,—

I cannot conceive of anything better calculated to advance the cause of truth, than a cordial union and co-operation of those interested in its progress. To all, then, who from rational conviction have embraced Christian Unitarianism, and who feel desirous that its blessings should be more extensively enjoyed, the objects of the Scottish Christian Unitarian Association must appear truly praiseworthy. As this Association has, for its objects, the more general diffusion of Unitarian principles, and the uniting of its members in that spirit of religious fellowship which ought ever to distinguish the disciples of Jesus, it is entitled to the warmest support and encouragement of all sincere professors of the Unitarian faith. If better and more generally supported by the Unitarians of Scotland, it is capable of being rendered a powerful instrument in forwarding the great and glorious work of religious reformation. To increase its resources and extend its influence, should therefore be our constant aim. If we are indeed anxious for the promotion of Christian liberty, truth, and righteousness, we should lend our aid, individually and collectively, to the attainment of this great end. We should labour with all earnestness, not more by verbal defence than by the purity of our lives, to disabuse the public mind of those grievous misrepresentations of Unitarians and Unitarianism which unhappily are so prevalent. We should apply ourselves diligently to the task of stimulating our Trinitarian brethren to a calm and fearless Scriptural investigation; and of defending and illustrating those doctrines, in the belief and advocacy of which we are united. And however humble our talents, or limited our sphere of action, if, to see those

principles which are most dear to us, more generally adopted, cherished, and acted upon by those around us, can afford us any pleasure, by a strict adherence to the path of duty we cannot fail, in the end, to reap a rich harvest of enjoyment. It is my humble opinion, Sir, that Unitarians should not confine themselves merely to a defence of their religious sentiments when opposed and misrepresented by the bigoted and self-righteous. The soul-cheering doctrines of Unitarianism, which, when rightly understood, means truth, and light, and liberty, and love, cannot be too often or too prominently brought before the serious and inquiring. If the virtuous and well-disposed of all denominations—many of whom, no doubt, are willing to judge righteous judgment, had an opportunity of learning the sentiments of Unitarians from the lips and pens of Unitarians themselves, we have good reason to believe that their conclusions, regarding the Scripturality of our doctrines, would be far different from what they are, by viewing them only through a distorted medium. If adequate means were employed for extending far and wide a knowledge of those doctrines which we hold to be synonymous with evangelical Christianity, they must of necessity produce corresponding beneficial results. The bigoted opposition offered to our views by those clergymen, and others, who arrogate to themselves the exclusive right of deciding as to what is, and what is not, pure Christian doctrine, should not, in the slightest degree, deter us from using all available means for the advancement of what we conceive to be the cause of truth. On the contrary, the more strenuous the opposition, the more eager we should be in defending the citadel of truth, and in assailing, with all rational and Scriptural weapons, the strongholds of error, bigotry, and superstition. And though, for a season, the effects of our labour may seem almost imperceptible, they would not, on that account, be the less certain. We may rest assured, that under the guidance of an unerring Providence, our efforts, if well directed, would be ultimately crowned with success.

Mr. DUNLOP of Paisley spoke nearly as follows:—

Mr. Chairman and Friends,—It is with sincere pleasure that I again meet you on this important occasion; and I trust that it will not be set down to account of vain glory, when I assure you, that I am proud of being counted worthy of taking a humble share in the proceedings of this Christian General Assembly. The resolution which has been allotted to me, carries with it my heart and soul, and I am sure that you will be animated with a kindred feeling, and will respond to it in spirit and in truth.

This resolution, my friends, is so comprehensive and uni-

versal, that no talents of mine are adequate to its importance; and although I were favoured with the ability, time would not permit, so that I can only glance at a few of the topics which it embraces. This resolution naturally divides itself into three,—1st, Gratitude to God for the success which has attended our labours; 2d, The superior tendencies of our holy principles; 3d, A pledge to continued and unremitted exertions for their diffusion and practice.

1st, “That the Members of this Association rejoice in the opportunity presented by their Annual Meeting, of expressing their gratitude to the One God and Father of all, for the measure of success which has attended their promulgation of the life-giving truths of the Gospel of Christ.” Success! Yes, we devoutly thank the All-wise Governor of the Universe, for the success which has attended our efforts. Memory can point to the time when there was not *one* minister of our views in Scotland; but now this meeting can show a little band in holy brotherhood, who are devoted to the glorious cause. Memory can point to the time when there was not a single building reared and consecrated to the recovered Gospel; but now there are numbers, and more in progress, for the celebration of primitive Christianity. Memory can point to the time when it was felony in Scotland to profess to be a Unitarian Christian; but now Unitarian Christianity is an established religion of the land, and the members of our community are eligible to civic and legislative honours and offices. And now we advocate our holy cause by the productions of the Press, without their being proscribed by authority, or in danger of being burned by the hands of the common hangman.

Some of our popular brethren may taunt us with the paucity of our numbers compared to the population; but does it require a majority before we can count success? Then farewell to Unitarianism! Farewell to the Protestant religion! Farewell to Christianity itself; and the victory to Paganism! These scoffers overlook, that our sacred books point to a time when there were only twelve Unitarian Christians in the whole world. These scoffers overlook the law of nature, that whatever is enduring is of slow formation; and that, though the lofty willow may look down with contempt on the twin oakling, the monarch of the forest will spread his boughs to heaven, when the supercilious willow and hundreds of its progeny are mouldering in the dust. And as it is in nature, so it is in grace. The Unity of God has been the foster-child of the Divine economy in the Patriarchal, in the Mosaic, and in the Christian dispensations. It is the grain of mustard-seed. It is the little leaven which has been hid in the three measures of meal; and in proportion as it

has been slow in growth, so will it excel in duration. It shall pass from earth to heaven; it shall survive the Mediatorial reign of the Saviour; and shall triumph through eternity, when the Father shall again become all in all.

These scoffers may plume themselves on the rapidity of their insane revival-conversions, which are noising over the length and breadth of our land; but they are only as the gleam of the passing meteor—they are only as the throes of the earthquake, and the sweep of the tornado. They are like the preternatural strength of the maniac, which snaps the iron chains and overpowers the sane guardians, but when the paroxysm is spent, he reverts to less than infantile weakness. They are like the flash of the electric fluid, which dazzles the bewildered spectator, but leaves him in gross and palpable darkness, if not in total blindness.

2d, “And believing the principles they are associated to support to be of unspeakable importance, indissolubly connected with the honour of God and the well-being of man—the great motives to moral and spiritual progression, the harbingers of individual and social improvement and happiness, and the never-failing sources of consolation, peace, hope, and joy.” Yes, my friends, such are our firm convictions; and I know of no safer ground on which to rest the truth of our system, than on the superior tendency of our holy religion. Leave us but those three monosyllables—leave us but that single text, “God is One,” and you leave us a key to the whole economy of grace. He cannot then be benevolent and malignant, otherwise he would be two; he cannot then be forgiving and inexorable, or he would be two; he cannot then love and be vindictive, or he would be two. In fact, there cannot be a shadow of opposing attributes in the “One God;” for whatever is an attribute of Deity in the *slightest* degree, must be his attribute to *infinitude*, to the exclusion of any opposing quality. If there were such a place, as the distorted fancy of theologians has pictured, where there is no hope, and there never was mercy, then there is one place in the Universe where God is not; for God is the God of hope and of infinite mercy, and therefore they destroy the omnipresence of Deity. If there is one being or principle which remains in eternal rebellion to Deity, then they rob him of omnipotence. But we know of no place where God is not, where hope is not, where mercy is not, where love, infinite love, is not; for even the punishment of the wicked is but another aspect of paternal love, to subdue every opposing principle, and bring every rebellious creature to bow the knee to the One God and Father of all. This then is a God to honour, to love, and obey. And the test of our love to God, is unbounded love to his

children. And the incentive to moral and spiritual progression, is, that our reward will be commensurate to our capacity for enjoyment; and our unbounded faith in the infinite perfection of our Father, is, under every circumstance, our peace, our joy, and our hope.

Having such glorious views of the tendency of our principles, we would, 3dly, and lastly, solemnly and seriously "again pledge ourselves to continued and unremitted efforts for their diffusion and practice." Is there a Unitarian who is indifferent to the spread of his religion? It is impossible. There may be those who assume the name; but they must have a superficial view of Unitarian Christianity, who are careless of its spread. Anti-trinitarians they may be; negative Unitarians they may be; but they must be strangers to the divine bearings and beauties of our heavenly system. Abstractly considered, I put no value on the denial of the Trinity. I care not although the orthodox split Deity into ten thousand parts in place of three; but it is the debasing tendencies of the system which I deplore—the bigotry, the illiberality, the exclusiveness of the system, which contracts the love of man to their small party, and limits heaven to those who think with themselves.

My friends, the more thoroughly I understand the two systems, the more deeply am I impressed with the importance of our views; and if I were stretched on a bed of sickness, I know of no greater grief that could disturb my dying hour, than to think that those loved "little ones," who surrounded my couch, should be trained up to a system which would lead them to "dread their God, and curse their fellow-men!" Truly, orthodoxy, with a stern and fearful literality, verifies the prophetic words of the Saviour, that "a man's foes shall be those of his own household;" for it declares, if you do not hold that faith, brother must consign brother to hell, and father, and sister, and mother. Who, then, would not pledge themselves to the removal of such a system?

I call, then, on every soul who hears me, to join heart and hand in the diffusion of our benignant principles; and the best way to diffuse them, is to practise them. Practise them, men; practise them in plenitude and purity, and they will be omnipotent. The times call us to the pledge. We see the rebel clergy trampling on the civil power, and longing for the palmy days of ecclesiastical domination. We see our pampered nobles eager to drag us back to the dark ages of fooleries and tournaments. We see bigotry rampant in the highest Court of the nation; and all these leagued together to invoke fire from heaven or from hell, to consume the poor condemned, misnamed, maligned "Socinian." Yes, they

would turn back the dial of improvement seven degrees. Yes, their prayer is, that the sun would stand still, till they sweep us from the face of the earth. But our hope, Holy Father! is in Thee. To Thee, through the blessed Redeemer, our eyes are directed; and though the powers of this world are combined to arrest our progress, to Thee do we look for the success of our cause; and with Galileo of old, we joyfully exclaim, "Still it moves!"

In reply to the resolution of thanks and welcome, the Rev. R. E. B. MACLELLAN spoke nearly as follows:—That there are some here rejoicing at my presence, cannot but call to remembrance that there are some elsewhere lamenting because of my absence. Ireland has still many claims on my affections; and I should belie the proverbial patriotism of her children, if I loved her less because I stand no longer on her own Emerald sod. I have no desire to erase from my "tablets" the "trivial, fond records," that there my youth wandered by stream, or mead, or mountain, imbibing that love for the beautiful or majestic scenery of nature, which is in after life a constant source of purity and pleasure, and first learning to understand and to feel

"The splendour in the grass, the glory in the flower."

I cannot but remember, that *there* dwelt the companions of my maturer years, with whom my spirit had sweet interchange of esteem and attachment, and who studied with me alike the graces of poesy, and the more manly perfections of science. Nor is it easy to forget, that *there* I first entered into the deeply interesting relationship of pastor and of people—was received into the homes and hearts of an affectionate congregation, by whom I am still warmly remembered, and among whom I still reckon some of my best and truest friends.

It has hitherto been the misfortune of my countrymen to be maligned by those who were born in their own land, who have risen to distinction upon the bravery and the fidelity of those they slandered, and even whose coronets are gilded by the extorted earnings of the industrious poor they have despised, defamed, and enslaved. On the contrary, I find much to admire in the Irish character. Their general forbearance, through ages of misrule, under the insults and oppression of a foreign faction, under the exactions, even by blood and bayonet, of a church alien from the convictions and affections of the people—their unvarying industry, without the prospect of gain or the hope of subsistence—the marvellous strength of their domestic affections, which neither suffering, nor absence, nor death, nor even crime, have power to alter or diminish—the excess of gratitude to those who call themselves their friends, so that mere kind words and

expressions of goodly feeling, have power to retain them peaceable, in the absence of soldiers and of swords—their patience under privations, unknown and unimagined in any other portion of the civilised world—the corruscations of native genius and the quickness of native talent, in the absence of all education, or such only as they could not receive without a sacrifice of conscience—the inherent and inextinguishable gaiety of their nature, irradiating even the darkest gloom of adversity—the jest in the deepest sorrow, and the mirth in the direst misery, which mingle the smile and tear together on the cheek of the spectator,—all these make me regard my late countrymen with pity, and admiration, and love. All these make me hope, and pray, and prophesy, that when at length Ireland is placed on an equality of civil privileges with the rest of the Empire—when she is some time longer ruled in a spirit of impartiality and benevolence—when she is some time longer in possession of a general system of instruction, divested of the poison of sectarianism, the desire of her poet will indeed be fulfilled, and she will yet become

“ Great, glorious, and free,
First flower of the earth, and first gem of the sea.”

Another reason why I love Ireland is, that there I began to perceive the truth of those opinions, of which it is now my boast and blessing to be a public expounder and defender. I need not detain you by a detailed account of my conversion, of the joy with which I found myself kneeling at length before the throne of ONE CREATOR, to whom I was able to offer a complete, instead of a tri-partite homage, and to sacrifice a whole, instead of a tri-sected heart. Neither need I detain you, by a description of the several additions of most pure and genuine happiness, which awaited on my gradual rejection of the popular doctrines of original sin, election and reprobation, damnation of the Heathen, and vicarious satisfaction. Every one who has travelled the same delightful path, must know and feel that it leads among the very Alps of felicity—that, as each peak of joy is attained, it proves to be only the base of another blessedness, loftier and more near to heaven. I well remember the completion of my *metempsychosis*. The only tarnish that still remained on the image of Jehovah shadowed forth in my own spirit, was the dogma of the eternity of future punishments; and I felt that while this continued I had *not* a God of perfect, pure, unmixed, unchangeable, and eternal beneficence. One after another, the arguments in support of this universally cherished opinion had begun to “pale their ineffectual fires,” as the dawning light of truth and love rose higher and higher above the horizon; and while in that anxious position, where-

in I saw the prize within my grasp, yet was nigh afraid to stretch out my hand and seize it, I walked out into the solitude, to "commune with my own heart and be still." The place of my wanderings was along the banks of the Foyle, near a grove, sacred to many past musings, to much appreciation of poetry, to much companionship of youthful friends. It was the noon of summer; the skies were blue as the robe of hope; the waters curled with most melodious murmurs on the shore; the green trees nodded, as if in joy, to their own answering shadows in the clear wave; the air was full of sunbeams, undulating visibly; the merry song of birds swelled out from among the branches; all was peace, and balm, and light, and a most deep yet placid bliss. I pursued my musings; I suffered my heart to throb, unchecked and undirected; I permitted all these influences to fall and cluster around me; and at length I reached the conviction, bright and powerful, almost as a direct revelation from heaven, that, *under the government of a good, and wise, and mighty Being*, ALL MANKIND SHALL YET BE HAPPY! When I contemplated nature and man, and even sorrow and crime, from the height of this new knowledge; when I really and undoubtingly believed that I had found a God, who has been, and was, and is, and ever will be, LOVE, and *nought but LOVE*; and when I offered unto Him some short, and broken, and hurried accents of new adoration, it seemed that if eternity were but a perpetuation of raptures then experienced, I should desire no other heaven! It is a portion of the constitution of our nature, that we should love those scenes and places in which we have partaken of exceeding pleasure; and that I *there* received this, the greatest felicity I ever have received, or in this world ever can receive, is one reason why Ireland will ever be dear to my affections.

Nevertheless, I do feel my heart beat quicker at your bidding of "welcome to Scotland!" While the land of "the green, immortal Shamrock," has been constituted by circumstances the home of my feelings, the "land of mountain and of flood" has been, by the very necessity of its own nature, the home of my intellect. I knew this was the country of physical science, and especially the native clime of Watt—I knew that, with the exception of Locke, Berkeley, and Hartley, here had sprung forth the most profound investigators of the hidden mind of man—I knew that the greatest historians of our empire belonged exclusively to this kingdom—I felt that hence came the signs and wonders of the "Great Northern Magician," and the "native wood-notes wild"

"Of him, who walk'd in glory and in joy,
Behind his plough, upon the mountain's side."

I had read of Bannockburn; and, in my boyish days, wept

and rejoiced by turns, over the fortunes and the virtues of one, who

“Left the name
Of WALLACE to be found, like a wild flower,
All over his dear country.”

Remembering these things, and having fresh Scottish blood running in my veins, what marvel, if in younger years, when my foot first trod your shores, I could with difficulty restrain myself from audibly uttering the exclamation of the noble poet:—

“Land of my fathers, and mine,
The noblest, the best, and the bravest.”

I rejoice, also, in this “welcome to Scotland,” on account of the cause which I hope to extend. In this division of the empire there seem many things favourable to the eventual success of Christian Unitarianism. The spirit of inquiry, the metaphysical acuteness, and the love of religious discussion, which seem to me marked characteristics of the national mind; the almost universal prevalence of education, which constitutes so justly the proudest boast of this kingdom; the love of liberty, not only political, but also intellectual and spiritual, inherited from a long line of free ancestors, and continually brought to remembrance by the brightest periods of this nation’s history; all seem pioneers, gradually levelling the mountains, and raising the valleys, and making the paths straight, for the triumphal march of our holy and righteous principles. Knowledge and liberty are essential to the progress of Christian Unitarianism: where these are, she is sure to follow; and where she is, and these are not, she speedily speaks them into existence.

Even the undiluted Calvinism, which forms an indispensable part of the very life and being of the Established Church, although it may at first appear hostile, is nevertheless one of the best and surest promoters of our sentiments. Men who have minds to comprehend, and hearts to feel, will not long contemplate the character of the God offered to their acceptance in the State temples, without longing for a Deity whom they can love as well as fear; whom they can regard, not as the tyrant, but as the Father, of his children; whom they can approach with the perfect confidence, that his dispensations, whether of present joy or present sorrow, are intended to promote the final wisdom, virtue, and felicity of all his creatures. Sincere and zealous Calvinists have made more converts for us than we have ever made for ourselves. If all who profess to entertain them, would honestly and openly proclaim the doctrines of the “Confession of Faith,” altars dedicated to a God whose essence is love, would soon appear in the depth of every glen, and on the height of every

hill; oases would leap forth from the bosom of the spiritual wilderness, green sunny spots of refuge and of joy.

Under less favourable circumstances than seem here in active operation, our number in Ireland is above thirty thousand. Yet is there one impediment here which does not there prevail—an increasing mass of scepticism. It is 'only the sober-minded and the unaffectedly devout that escape from Calvinism and Athanasianism into the calm haven of our rational, simple, and beneficent faith. Many, who have been trained in doctrines from which both head and heart revolt, indolently assuming that the Gospel of the Church of Scotland is identical with the Gospel of Jesus of Nazareth, fly at once to Nature from the absurdities and horrors of Revelation. So it is, that orthodoxy is unwittingly, and, I have no doubt, unwillingly, the parent of infidelity. In the endeavour to win such wanderers back again to the fold of Christ, lies, I conceive, our greatest peril. It would be madness, as it would be sin, to advance to meet them one pace beyond the bulwarks of our own heaven-reared citadel. It would be worse than madness to sacrifice to their prejudices anything that is essential to the beauty, the power, and the authority of our holy religion; or to place in abeyance, even for an instant, anything that is indispensable to prove our faith *Divine*. We shall best succeed, and we only deserve to succeed, when we are, in doctrine and in practice, in thought and word and deed, altogether and intensely CHRISTIAN.

I rejoice in your "welcome to Scotland," because, an advocate for the truth, I am certain that truth will ultimately prevail. Never has it yet been stricken down. It may have been hidden for a time; but the storm passed, the winds died away, the thunder ceased to roll, the clouds parted, and it shone forth again, all the brighter, lovelier, and diviner, for the temporary obscurity. An Inquisition hung over the head of "starry Galileo," and a dungeon's rayless atmosphere was made more damp by his sighs; yet the astronomical fact for which he suffered, has conquered the minds of mankind. Geology was anathematised by those who would degrade the Bible, from its lofty position as a guide to immortality, into a mere hand-book of physical science; yet Nature and Cuvier have gloriously triumphed. Scarce two centuries since, the worshippers of "One God, the Father," were, in these lands, condemned to the stake; later, they were imprisoned or banished; later, their goods were confiscated; later, they were excluded from their rights as free citizens of this great commonwealth;—yet our cause has been steadily on the advance, having not only survived but flourished, despite scaffold, dungeon, spoliation, and enthrallment. Persecution and opposition have served only to

strengthen Unitarianism, and to rivet its hold of men's understandings and affections. Ours is no tender plant, which can be scorched by the suns of summer, or overthrown by the storms of winter. By our apathy we may by centuries retard, or by our zeal we may by centuries accelerate, the grand consummation; but whether we labour or whether we forbear, the day which is now dawning will yet attain its meridian power and beauty—a day in the which “Jehovah shall be King over all the earth; and in that day there shall be ONE Jehovah, and his name ONE.”

The REV. JAMES FORREST, in moving the resolution on Education, thus addressed the Meeting:—

The subject of the resolution which I am about to read, in the hope that it will meet the approval of this Association, is one which has lately begun to stir the minds of many throughout this country, and, I hope, will continue to excite attention, for it highly deserves it. It is the subject of National Education. It relates to the duty of our endeavouring to promote, not only individual improvement and happiness, but also the great ends of a social community, by having a *universally* and *well-educated* people, instead of having, as is now the case, multitudes in ignorance—in ignorance, the source of demoralization and crime, and by far the greatest enemy of social order and security. Let us consider this subject even in the narrowest light, even with regard to economy only. Did the government of a great nation, such as this, take into serious consideration the ignorance that prevails in multitudes of the subjects from want of sufficient means of education; and in order to make up the deficiency, did it apply a very moderate portion of the national funds, so as to recover from ignorance the uneducated masses, would this be a loss to the nation? Would this be to load the community at large with an inconvenient burden? On the contrary, it would, in all probability, be a very great saving of public expenditure. I will tell you why I think so. *Ignorance* is a great loss to the nation. Ignorance is a very *expensive article*. It is the parent of crime, of disorder, of insecurity. It causes the erection of jails and houses of correction. It requires the establishment of a large body of police, who must watch and interfere among the ignorant, and those whom ignorance has led into crimes. It creates the system of criminal jurisdiction in its various branches, with all its numerous expenses. It is one of the causes of a large standing army, which is supported by *millions* of the public revenue. It is not for the educated classes that these things are necessary. Exceptions no doubt there are to the general rule. But, in general, it is not the educated classes that require that enormous system of police,

and criminal and military institution, which costs the public so much money, to say nothing of the evils of the system in a moral point of view. It is ignorance that is the principal cause of this expense—ignorance, whether viewed as already having led to social disorder, or requiring to be watched and restrained from doing injury. Ignorance, I repeat, is a very expensive article. And a really economical government would find it cheaper to apply a portion of its funds to effect the *total abolition* of ignorance, by completing the deficiencies in the ordinary plans of education, than by allowing so great a mass of people, as we know there is, to exist either wholly uneducated, or so slightly educated, that they are left in all the rudeness of a condition requiring force to keep them in order, and punishment to sustain the laws and prevent society from falling to pieces. This view of the subject will answer every objection which might be made against the State promoting National Education, on the ground of the expense and burden to the country. I would urge it upon you to remember, that this would not be an expense, but probably a source of economy to the nation.

But this is a very narrow and low view of the subject. We must take it up on higher ground. What good and honest mind would not wish, earnestly wish, to see a nation regulated chiefly by intellect and morals—intellect and morals cultivated and exercised by education,—instead of being regulated by the fear of force, and the actual application of force, and the execution of severe punishments on offending members of society? What Christian, what philanthropist, what well-disposed person, ought not earnestly to desire such a change—ought not, if he saw his way before him, to do something to promote it, and rejoice were this great change effected? Now, that this change is possible, who will deny? And if it were only possible, and not highly probable—and I think the probability is great—ought the means not to be tried for effecting it, by the improvement and extension of education, by disseminating it universally, and augmenting its usefulness where it is defective? There ought to be but one feeling on this subject among honest and enlightened Christians—among all well-wishers of their country, and true friends both of their fellow-men and of themselves. But all such persons must cordially unite in order to carry their object. For the Government must be stimulated and supported by the nation, in order to do so—in order to work for the nation's good. I shall have to speak of this more particularly with reference to our present Legislature and Government. In the meantime, I only express the general sentiment, that I think it a great duty of all enlightened and honest members of every community, who

wish their country's best interest—who wish crime diminished, and social order promoted, less by physical force than by the intellectual and moral education of the nation,—that it is the duty of all such to unite, and co-operate, and persevere, in promoting National Education, and, of course, in urging upon their Government and Legislature to meet the exigencies of the case, by grants of money, and such proposals and inquiries as will ensure that every member of the community be educated—educated to such an extent as to render him the subject of reason and moral guidance, instead of fear and force. To my view (and, I think, every one present will hold a similar view), there appears a world of difference between a state of society where *all* shall be educated, and a state of society where only a portion is educated, even if that portion should be very large. In a perfectly good and happy constitution of society, there ought to be universal education. The State, therefore, ought to supply the deficiencies of the ordinary institutions. And that the State may do so, the wise and good, the intelligent and educated portion of the community, must press the subject on the Legislature—must urge it to do the work—must not cease urging it, till the end has been secured. This is what the resolution I shall have to read expresses.

I shall now answer an objection which might be made against the State having anything to do with the education of the people; the objection being, that this seems contrary to the great Voluntary principle, upon which so much stress is laid in matters of religion. It may be asked, how can a Voluntary in religion, who objects to the interference of the State with the religion of the people, demand State assistance on behalf of the education of the people? I do not know whether there be many, or any, who seriously hold such an objection. I only allude to it for the purpose of saying a few words, that will clearly mark the difference, the immense difference, between the two cases—between State religion, and the assistance of the State in promoting education. And by marking this difference, we shall be enabled to prosecute our demands for universal education, assisted by the State, with a clear good conscience, with perfect consistency of principle. A State religion is instituted for the benefit of a party, and acts to the depression of other religious parties. Education assisted by the State, on the contrary, is a general good; it would be a benefit to the whole nation; every one, more or less, would feel the benefit of it, and could not say, in objection, that it oppressed him, that it wounded his conscience, or imposed a burden on him without adequate compensation. For he would feel all the benefits of a better

regulated state of society than can possibly exist without universal education. The Voluntary in religion says, "I don't like a State Church; it is instituted for the good of a party; it causes offence among other parties. It is the source of division and strife on a matter where division and strife ought never to appear. It creates hypocrisy and priestly arrogance. It is opposed to the calm, quiet working of religious conviction in the heart. It is an artificial attempt to foster a principle which works best when it is left to conscience, and the private convictions and efforts of individual minds." On the other hand, no objections of this sort can be raised against education promoted by the State. It is not instituted for a party purpose, but for a really national purpose: it would be the erection of schools instead of jails, and the payment of teachers instead of officers of justice; and *all* the nation would receive benefit thereby. Again, it cannot wound the religious conscience of any, except those who *thrust* their religious conscience into a matter with which religion, I mean party-religion, has nothing to do. The question of education is not a party-religious question, affecting the peculiar conscience of the Churchman, the Methodist, the Presbyterian, the Unitarian, the Catholic, or any other. I know it has been made by bigots to occupy this light; but in this they are not justified. The education which the State should support, is an education apart altogether from the peculiar religious views of parties. It is an education which shall benefit all parties, without offence to any; unless people choose to take offence because it is so generally useful, instead of being useful to their sect alone. But such selfish working of a party spirit is not to be called *conscience*; it is to be called by its right name—*selfishness*, and treated as such. We must overcome such selfishness, whether some call it conscience or not; and endeavour to secure education, untrammelled and unsectarian, for the whole people, so that all may derive benefit from it, without reference to peculiar creeds and religious partisanship. Hence, there can be no really conscientious scruple against National Education. The chief objection really made is not on the Voluntary ground, but on the exclusive High Church party ground, to which I shall have presently to allude. No sincere Liberal and Voluntary can feel at all aggrieved at a thing which must be of universal and national advantage. The real objection is made by the exclusive High Church party, and those Dissenters who imitate that party in exclusiveness. But for this objection, National Education would not now be in the state in which it is; but for this, I should not have to call your attention to the necessity, painful as it is, of meeting, confronting, opposing this narrow exclusiveness and

bigotry, which would step in between the Government and its efforts to instruct the people apart from sectarian views. This necessity, however, is imposed upon us; and painful though it is, we must not shrink from the duty required of us, of opposing this most injurious bigotry, which calls itself conscience, but is in reality selfishness and partisanship. That I may bring this part of my subject before you more distinctly, I will remind you of what you know—that the present Ministry were desirous of obtaining the support of the Legislature to a measure for promoting National Education, and that they brought a plan for that purpose before the House of Commons not long ago; but it was too liberal in its character to meet with success. The opposition given to it was such, that the Ministers agreed to withdraw it, and bring in a modified measure, that would be less opposed, as they fancied, by the High Churchmen. But in this expectation they were deceived. They erred greatly in thus yielding to their opponents, and have gained nothing from their opponents by the concession. They did wrong in yielding to the clamours of a party always more selfish than disposed to promote the national welfare. The new measure of the Ministers met with as obstinate opposition as the former one; only a majority of *two*, in a House of 548 members, carried the grant of £30,000 for education in Great Britain; that is, for helping two classes of schools already in existence, or others, at the discretion of her Majesty's Privy Council. The Ministers have granted far too much to the clamours of bigotry, and have not gained anything in consequence. The cry of bigotry is still raised against a liberal plan of National Education—against the Ministerial plan, modified though it was, to some extent, to meet the High Church party. Now, let us just look the character of this bigoted opposition in the face, and consider what it amounts to. It amounts to this, that the children of Dissenters, if they go to a National school, or a school receiving aid from the State, must be taught the religious system of the Established Church, or if this be not the case, then there shall be no National schools at all, and no State assistance whatever given to promote education. Masses of the people must either continue in ignorance and degradation, or be taught the Church Catechism, and be placed in the way of becoming members of the Church of England! There shall be no other alternative, according to the High Church party. They must make the people good Churchmen, or they may remain as ignorant and degraded as poverty compels many of them to be. Without admitting the Church Catechism, there is no help for them. Now, this is a monstrous and crying iniquity. Call you it a love of religion—pure religious feeling—conscientiousness—princi-

ple? In my opinion, it is selfishness; it is lukewarmness, or hostility, to the national welfare, but an exclusive attachment to a too-well paid and arrogant State Church. Where, in the nature of things, is the right of one Church thus to dictate to the nation at large what religion it shall be taught; and if the nation does not listen to it, refuse all assistance to promote National Education, and say, Let the people live on in ignorance—from ignorance let them pass on to crime—and when they have committed crime, let them be punished—suspend the Habeas Corpus Act—introduce military law—do anything, rather than we shall allow any part of the funds of the State to be applied to promote the education of the nation, if our Catechism is not a part of that education, ay, and the most prominent part too! I ask, where, in the nature of things, is their right for this presumption and ambition of the Established Church? Does not the right lie altogether on the other side? And ought not the liberal body of the nation to oppose this selfish spirit of Church ambition, and insist on National Education, free and untrammelled by the influence of Catechisms or the bench of Bishops? There are churches established to teach Church-of-Englandism. Is that not enough, but they must have the schools too for their party purpose? But they will not be allowed. The nation will not permit them to monopolise more. They have too much of monopoly already. The nation, I hope, will support Ministers in their liberal views, and insist on their plan being more liberal than it is; for too much concession has been made to the bigotry of a party.

As a specimen of what is called religious education by the bigots who oppose a liberal plan of national instruction, I shall take the liberty of reading part of the reported speech of Mr. Gibson, during one of the debates in the House of Commons respecting the Ministerial plan. Mr. Gibson was returned to Parliament as a Conservative; but he has shown, in reference to National Education, a spirit above the influence of his party; and I hope there are more who will imitate his example:—

“The Member for Somersetshire (said Mr. Gibson) had stated that the working classes of this country were dissatisfied, because there was not enough of religious education for their children, in the various schools established by the Societies. His (Mr. Gibson’s) own experience did not by any means confirm that statement. On the contrary, to his knowledge, the working men complained that in these National Schools nothing but religion was taught. They said, ‘Why cannot we teach our children religion ourselves, or send them to church on Sundays, and send them to these Schools to learn something that will be useful in this world, such as

reading, writing, and arithmetic?' So far from useful practical knowledge being conveyed, nothing was taught at them but outlandish texts from the Old Testament, nothing that could be of use either in this world or the next. *They were not taught their duty to God and man—to be honest, and lowly, and forbearing; they were not taught their duty to their neighbour; but they were taught a good deal about Moab, and the names of mountains in the Old and New Testament, and about the offices of angels.* In fact, a variety of knowledge was conveyed to those children on subjects, upon which, if similar questions were put to the hon. Baronet, the Member for the University of Oxford, himself, he (Mr. Gibson) verily believed that the hon. Baronet would be unable to reply to them. * * * He repeated, that he did not like the proposal to mix up secular instruction with religious instruction; and he confessed that he did not see how religion could be mixed up with it. When religion was taught, it should be by those who devoted themselves to it, and not merely by mixing it up with secular instruction. What necessity was there for them to mix up religious instruction with the teaching of arithmetic or other similar matters? He had little doubt, but that in some of the schools that had been so much alluded to as imparting religious instruction, that in the minds of children they would find the teaching of multiplication mixed up with the doctrine of justification by faith. He contended that this was not an extravagant opinion. He had seen some effects of mixing up religious instruction, in many schools; and he was satisfied that no attempt of the kind could answer the expectations that were entertained on the subject. He had seen, for instance, an attempt made to impart religious instruction by means of the letters of the alphabet; and the following was a specimen:—

- 'A stands for angel, who praises the Lord.
- B stands for Bible, which teaches God's word.
- C stands for Church, to which righteous men go.
- D stands for Devil, the cause of all woe.'

In concluding these imperfect remarks, let me urge upon the members of this Association—if they concur in the sentiment contained in the following resolution—to lend all the aid they can to promote the great object of National Education; doing what in their power lies, in their respective spheres of influence, to advance this cause, upon which depends not only the knowledge and happiness of large masses now in ignorance, but, it may be, also the very *salvation* of the nation itself.

WE have great pleasure in recording the following circumstance, alike honourable to the respected and venerable man who was addressed, and the congregation who have thus shown their admiration of consistency of character and integrity of principle.

The following address was presented to the Reverend Dr. Hincks of Belfast, during his recent visit to the City of Cork, by James Lane, Esq. Mayor Elect, who was accompanied by a number of the Members of the Presbyterian Congregation:—

“To the Rev. Thomas Dix Hincks, LL. D.

“Rev. and Dear Sir,—The Members of the Presbyterian Congregation of Prince’s-Street, Cork, request your acceptance of the sincere and unanimous expression of their thanks, for your services in their pulpit, on the occasion of your visit to a City, where your name will be long and deservedly remembered in association with many of its most valuable and benevolent Institutions.

“To those of us who have witnessed your stated services in our house of worship, in years long since passed away, your voice has called up many recollections, which we cherish with delight, of the beloved Pastor, and the valued friend of our earlier days; whilst all of us must have been awakened and improved by the precepts of Christian love—the persuasive call to the observance of the ordinances of our religion—the goodness of God evinced in his gracious invitations to his children, to partake freely of the offered meat and drink of holiness, drawn from the pure wells of the sacred volume of truth; the generous and comprehensive affection towards our brethren of every denomination, and of every condition, which should animate our bosoms, when, in the words taught us by our Saviour, we address our supplications to our Father who is in heaven—the common Father of the whole human race; all which, you have lately enforced with the zeal of the faithful Minister of Christ, whose energy years had failed to damp, while the hoary head gave a sanction to the value of the sacred duties which you so ably advocated, and which the practice of a long life had adorned.

“In bidding you farewell, on your return to the scene of your useful duties, we would pray the Almighty Disposer of events to continue to you those powers of mind which so eminently fit you for their exercise, and to grant to you bodily health efficiently to perform them; and when, in his appointed time, you shall be called from this transitory world, and that you shall appear at the final account, may your joy and crown of rejoicing be, that by the grace of God in Christ

Jesus, you have been the happy instrument of winning many souls unto righteousness."

To which the following reply was returned by Dr. Hincks:

"My Dear Friends,—I cannot but feel highly gratified by this warm expression of your regard. It was only you and your interest, with which that of your Pastors is closely connected, that could have induced me again to undertake public ministerial duties; and I am truly thankful that our gracious Heavenly Father gave me strength enough to perform those duties acceptably. The subjects of my addresses to you, were not novel ones; they are enforced in every part of Scripture, and were such as I have often enlarged upon in the times to which you have referred—such as, I trust, every minister of Christ often brings before his hearers. I can say truly, that the exhortations came from my heart; and if God be pleased to make me an instrument of spiritual good to you, in any, however slight a degree, to Him be the praise.

"Permit me to express the pleasure I have felt in your choice of my Grandson as an assistant to one of your Pastors. I trust he will retain your good opinion, and that you will never have cause to regret your connexion with him. For my own part, in looking back upon my past life, I can truly say, that there is no period of it I regard with so much satisfaction, as the twenty-five years I was a minister of your Congregation. Great changes have taken place—changes, many of them painful ones—but that the survivors of my old and valued friends have not forgotten me, that I have experienced such kindness as I have done on this visit to them, after so long an interval, is a source of the liveliest gratification. My recollections, indeed, cause mixed sensations:—if I have a consciousness of having laboured to promote the welfare of my Congregation, and of all the inhabitants of this City, I have also a consciousness of having omitted much that I ought to have done—a necessary consequence of human frailty. May our Father in Heaven, who has blessed us with spiritual blessings in Christ Jesus, accept of our sincere though imperfect efforts to perform our duty; and may He, of his infinite mercy, grant that we may all meet together in that better world, to which we are enabled to look forward through our Lord Jesus Christ.

'And now, beloved brethren, farewell; be of one mind, live in peace, and may the God of Love and peace be with you evermore.

THOMAS D. HINCKS."

ON Sunday, July 21, the Fifth Anniversary Sermons of the New Unitarian Society, Cambridge-Street, Birmingham, were preached by the Rev. Henry Giles, of Liverpool, in aid of the Sunday-schools connected with that Society.—

On the Monday following, the congregation, teachers, and friends, took tea together in the large school-room, and spent a very interesting evening. The Rev. Henry Giles was present, and Mr. Thomas Clark, Jun. was in the chair. The following vote of thanks was passed to Mr. Giles: "That the sincere thanks of this meeting be given to the Rev. Henry Giles, for the very valuable sermons delivered yesterday, in aid of the funds of the Institution. Nor can the meeting allow the present opportunity to pass, without expressing its warmest acknowledgments of the services rendered to the cause of truth by the Rev. Gentleman and his Colleagues, in the excellent lectures recently delivered at Liverpool; and this meeting fully believes, that the Christian religion will be aided in purifying the present institutions of the world, by similar conduct becoming more general among its teachers." The Rev. Gentleman replied at some length, and much to the encouragement, improvement, and delight of all present.—On the Tuesday evening following, the Rev. H. Giles delivered a lecture in the Cambridge-Street Chapel, on "National Education," in aid of the Building Fund for the Chapel and Schools now being erected on Newhall-Hill, for the Cambridge-Street Society. The chapel was nearly filled; and the audience were so much pleased with this lecture, that it was difficult for the Members of the Society to prevent the strangers present from cheering the preacher during its delivery. The Society requested Mr. Giles to allow them to publish it; but they are sorry to say, he has since declined.—The new buildings for this young and increasing Society are now in very rapid progress. The contract signed is, that they shall be completed before the 1st of May, 1840.

WE have to record the decease of one, to whom many of our readers will ever feel deep gratitude for his admirable instructions, the venerable Professor Mylne, of Glasgow College. He died on Saturday, September 21. For the last few years, he has been unable to attend to the duties of his class; and it will be long, we fear, before the vacancy his death occasions will be adequately supplied. Full of age and of honour, he rests from his labours.

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REVIEW.

The Unitarian Interpretation of the New Testament based upon Defective Scholarship, or on Dishonest or Uncandid Criticism: a Lecture delivered in Christ Church, Liverpool, February 20, 1839. By the Rev. Thomas Byrth, M.A., F.A.S., Rector of Wallasey. Liverpool, Perris; Hamilton, Adams, & Co., London.

Christianity not the Property of Critics and Scholars, but the Gift of God to all Men: a Lecture delivered in Paradise-Street Chapel, Liverpool, February 26, 1839. By the Rev. John Hamilton Thom. Liverpool, Willmer & Smith; John Green, London.

A Letter to the Rev. John Hamilton Thom, containing Strictures on some Remarks in his Sermon. By the Rev. Thomas Byrth. Dated 5th April.

A Letter to the Rev. Thomas Byrth, &c. By the Rev. John Hamilton Thom. Dated 20th April.

(Concluded from p. 380.)

HAVING shown how completely Mr. Thom has overturned and exposed the mis-statements of Mr. Byrth, we now proceed to present him to our readers occupying the more positive ground of his own theme, the great fact—which he has beautifully and powerfully illustrated—“Christianity not the property of critics and scholars, but the gift of God to all men.” In his Introduction he reminds us, that,

“A revelation is a certainty, and not an uncertainty;” that “surely the illumination from God must be in the clear truths communicated, and not in the doubtful controversies excited;” that “what is still a subject of controversy cannot be a portion of Revelation;” that “it is clear that that which is so far *unrevealed* as to be constantly debated among believers themselves, cannot yet be *revealed* by God. Now, the UNITY of God is not one of these debated points. All Christians regard it as revealed; and, therefore, *it* remains as a part of the Revelation. But the doctrine of the Trinity,

an addition to the Unity, and, as some think, a mode of the Divine Unity, *is* a disputed point; it does not manifest itself to all believers; it does not make a part of the light of the knowledge of the glory of God in the face of Jesus Christ; * * the doctrine is not anywhere stated in Scripture; it is deduced by a process of fallible reasonings from a number of unconnected texts, doubtful both in their criticism and in their interpretation; it is not a declaration made by God, but an inference drawn by man, and, as many think, incorrectly drawn; the doctrine of the Trinity, therefore, whether true or not, cannot be regarded as a *revealed* truth; what is still a subject of controversy, cannot be a portion of Revelation. If, then, turning away from our *disputes*, we could ascertain the universal ideas which Christianity implants in *all* minds which receive it; the images of God, of duty, and of hope, which it deposits in *all* hearts; the impression of Christ taken off by every spirit of man from the Image and Son of God;—*these would be the essentials of Revelation*, for since these are the only uniform impressions that Christianity has actually made upon those who believe it, we must suppose that these were the chief impressions which God *intended* it to make. This alone can be ‘the light which, coming into the world, lighteth every man.’”—p. 4, 5.

This view—which represents Revelation as consisting of things actually *revealed*, and received without dispute, and not of those things which are disputed, and which consequently prove themselves to be *unrevealed* to many—Mr. Thom proceeds further to defend; in doing which, he takes occasion to state, that the evils arising from the opposite view of Revelation, which places its essentials in things disputed, and not in things admitted without dispute, have not been confined to Christians only, but extended to others, who in consequence have been induced to reject, and feel themselves at liberty to taunt Christianity, as a system of disputed instead of *revealed* doctrines.

“If the essentials of Christianity had not been made, by divines and theologians, to consist in disputed doctrines—if it had been offered to faith, on the ground of its inherent excellence, its ample attractions for our spiritual nature—how readily, how universally would it have been received by all who felt that it had echoes within the soul, and that Jesus was indeed the brightest image of God, and the very ideal of humanity!” “Men can deny metaphysical doctrines; but they could not deny the spiritual Christ.”—p. 5, 6.

On the contrary, when the essentials of Christianity are represented by divines and theologians as consisting in things disputed, what is this, but to expose it to the sneers of unbelievers, who appeal to these disputes as proof that it is *no* Revelation—as evincing, “that when God had decreed to make a *saving truth* known to the world,” according to the representation of Christians, “he failed of that object, or wished to make Revelation a snare”?

“Now, not believing that Revelation has failed of its object, or that it is a snare; and believing that under all the so-called essentials, which *we* regard as mere human additions, there is yet a true and universal impression received from the spirit of Jesus; believing, in fact, that our controversies are about accidentals, and that under all our differences there is, deeper down, the untroubled well of Christ springing up into everlasting life, I would proceed to expose those errors in the Trinitarian conception of Revelation, which have laid it open to the charge of *not being a Revelation*, of dividing mankind by controversies, instead of uniting them by moral certainty; and to contrast this Trinitarian conception of Revelation, with what, for the following reasons, we hold to be the *true one*:—Because it represents God as accomplishing what, from the very nature of a revelation, he must have intended to accomplish, namely, the communication of moral and spiritual knowledge; because it removes the materials for doctrinal strife and controversial rancour, which never could have been God’s object in sending a revelation, but which are inseparable from Trinitarian ideas of Revelation; and because it would realise that union for which Christ prayed and Apostles entreated—a moral oneness with God as revealed in Jesus—a unity of *spirit* in the bond of peace.

“Let us suppose, then, God having the design to send a revelation to mankind. There are two methods, either of which he might adopt in the execution of that intention. He might send them a written revelation in the form of a book; or he might send them a living revelation in the form of a man. He might announce to them his will through *words*; or he might send to them *one of like nature with themselves*, who would actually work the will of God before their eyes—one who, passing through their circumstances of life and death, would show them in his own person the character which God intended this present discipline to create—and who, appearing again, after death, morally unchanged, and passing into the heavens, would reveal to them, by these his own destinies, the unbroken spiritual connexion of the

present with the future, and the immortal home which God has with himself for the spirits of those holy ones who are no more on earth. In the first case, then, we suppose God to send a verbal message to men, a communication by words, teaching doctrines, spoken first, and afterwards committed to writing. In the second case, we suppose that a pure and heavenly being, manifesting the will and purposes of God through his own nature, which is also our nature, is *himself the Divine message* from our Father—one who walks this earth amidst our sorrows and our sins, transfiguring the one and reclaiming the other, and gathering up into his own soul the strength that is to be derived from both—who enters our dwellings, sheds through them the divine light of heavenly love, plants the hope of immortality in the midst of trembling because loving and dying beings, and binds together the perishing children of earth in the godlike trust of imperishable affections, which death can glorify but cannot kill—who places himself in our circumstances of severest trial, and shows us the energy of a filial heart, and the unquenchable brightness of a spirit in prayerful communion with the God of Providence—who, that he might be a revelation of a heavenly mind amidst every variety of temptation, passed on his way to death through rudest insults, and showed how awful a thing is moral greatness, how calm, how majestic, how inaccessible, how it shines out through aggressive coarseness, a mental and ineffaceable serenity, a spirit that has its glory in itself, and cannot be touched—who, having showed man how to live and to suffer, next showed him how to die—who, in the spirit and power of duty, subdued this garment of throbbing flesh to the will of God, and in the death agonies was self-forgotten enough to look down from the cross in the tenderest foresight for those he left behind, and to look up to Heaven, presenting for his murderers the only excuse that heavenly pity could suggest—Father, forgive them; they *know not what* they do—and who, having thus glorified God upon the earth, and finished the work given him to do, was himself glorified by God, taken to that heaven which is the home of goodness; thus showing the issues to which God conducts the tried and perfected spirit, that his faithfulness is bound up with the destinies of those that trust him, and that his Providence is the recompense of the just, who live now by faith.

“Now, the first thing that will strike you in comparing these two possible methods of a revelation, is, that the written communication containing doctrines is cold, formal, indistinct, and distant, when contrasted with the living presence of a pure and heavenly being, who places himself at our side, enters into our joys and sorrows, shows us, in action and in

suffering, the will of God reflected on every form of life, and works out before our eyes the vast idea of perfection. No message, no written document, no form of words, could leave such distinct impressions, or quicken such sympathy and love, as the warm and breathing spirit who entered into communication with us; whose influences we felt upon our trembling souls; whose eye penetrated and whose voice melted us; and who took us by the hand and showed us how children of God should prove their filial claim, and through the vicissitudes of a Father's providence pass meekly to their home.

“Such a living revelation could, of course, be preserved for *posterity* only through the medium of written records; but then these records would be chiefly descriptive, and their grand purpose would be faithfully to convey to the men of other times the true image of that heavenly being; to re-create him from age to age in the heart of life; to introduce the Son of God with the power of reality into the business and the bosom of men; to impress upon the silent page such graphic characters that they would give off to the mind animated scenes, and bring the living Christ before the gazing eye; and the written revelation would perfectly fulfil its mission, when, by vivid and faithful narrative, without comment or reflection of its own, it had placed us in the presence of Jesus, and left us, like the disciples of old, to collect our impressions of the Christ as we waited upon his steps, and watched the spirit working into life, and caught the tones of living emotion; when we walked with him through the villages of Galilee, and saw him arrest the mourners, and touch the bier, and restore the only son of the widowed mother; when we retired with him to the lone mountain, and witnessed how the spirit ascended to God before it entered into the conflicts of temptation; when we stood with him in the Temple Court, and beheld how much more noble than the Temple is the Spirit that sanctifies the Temple, and how the Priest in his own stronghold quailed and trembled under the thrilling tones and simple majesty of Truth; when we followed him to his home, not neglecting to observe how his eye, that was never cold to goodness, fell upon the widow and her mite as he left the Temple; when we leaned with the loved disciple on his bosom, and watched his last offices, and listened, with hushed hearts, for his last words; when we saw him kneel at the disciples' feet, that the spirit of equality and brotherhood might enter into their hearts—and break the bread of remembrance, and distribute the parting cup, that—bound up with such symbols of self-sacrifice, he, the living Christ, might come back in moments of severe duty, and pour his own spirit of self-denial through

deathless memories; when we listened to his last prayers and consolations, and observed that, in that awful pause between life and death, he was the comforter; when we watched with him in Gethsemane's garden, and beheld the tears of nature, the holy one and the just, beneath the awe of his mission, trembling and melted before God; when we stood by him in Pilate's hall, and saw the moral greatness of the unassailable spirit unobscured by bitterest humiliation; when we drew nigh to his cross, and witnessed the crown placed upon a glory that in mortal form could rise no higher—'It is finished.' To place us by its vivid descriptions in such communication with Jesus himself, is the great purpose of the historical record of Christianity; and in proportion as it makes this intercourse real and intimate, does the New Testament become to us the instrument and vehicle of revelation. Without this re-production in our hearts, of Jesus, the same yesterday, to-day, and forever, the Scriptures are but a dead letter, barren symbols, perverted to mere verbal and logical uses, that awake no life, and serve no spiritual purpose.

"The next observation, that could not fail to strike you, in contrasting the two methods of Revelation which I have supposed—a written communication containing doctrines, and a living character representing the will of God,—is, the great uncertainty and liability to *various* interpretations of the written method of Revelation, when compared with the acted Revelation, the will of God embodied in Christ Jesus. Nothing is so unfixed as the meaning of words; nothing is so fixed as the meaning of actions. Nothing is so vague as language; nothing is so definite as character. You may fail to collect the exact ideas of a written communication; but you *cannot fail to understand* a living, feeling, acting, suffering, and dying man, who, on his own person, works out the will of God before your eyes; and instead of communicating with you through writing, communicates with you through a character that can have no two meanings, and that requires no doubtful application of scientific rules of interpretation to make it plain. Place me in the presence of Christ, and the Revelation is impressing itself on my answering heart, and exhibiting itself before my living eyes. Place me before some lengthened statement in words, and I may draw from them a variety of senses, and perhaps fix upon, as their true sense, one that their author did not intend. Who will protect me from error in all my applications of the difficult science of interpreting words? How, for instance, shall I be certain that I do not impress my own limited conceptions upon the most solemn and inspired language? How shall I rise through words, which are mere symbols, to

conceptions which, not being in my own soul, mere words do not suggest? If I saw a living being embodying these sublime conceptions before me, or read a description of him that brought him vividly before the soul, then the words would be no longer clothed with my poor meanings, but would bring before me the living forms of goodness and of greatness into which they expanded when represented by that heavenly mind. To illustrate my meaning by a single instance: Jesus said, 'Love your enemies.' Now, how poor would be my conception of that duty, if I had only these words, if I had not his own acted interpretations of their fullness, if I could not stand by his cross and witness his own exhibition of this heavenly spirit. The precept would be narrowed to my own littleness, if I had not the illustration of the living Christ. It is possible to put a limitation upon the revelation of mercy as it is written in the dead words: it is *not possible* to put any limitation on "the Word made flesh," the Revelation of Mercy breathing from the dying Jesus. Such, then, is the greater clearness and freedom from uncertainty, of the meaning of God, when that meaning is revealed on the person of a living being, than when it is a statement of doctrines expressed through a medium so indefinite, so susceptible of a variety of interpretations, as written language."—p. 8-14.

We fully agree with the view of Revelation here admirably expounded. We think that the peculiar excellence of Christianity, as "the gift of God to all men," consists in its speaking to us through the life of Jesus, whose actions interpret his words, and thus obviate the necessity of great acuteness or learning for understanding what the will of God and our duty is. We are persuaded that words alone are indistinct and distant without "the living Jesus;" and that Jesus himself is the Revelation, which every honest mind may understand, without that learning and criticism which is often necessary to the right interpretation of *mere* language unaccompanied with actions. But it must be remarked, that if language alone, without actions, is ambiguous and indistinct, so actions are not always definite and unambiguous without accompanying words. It is the fact of both words and actions being found together, and explaining one another, that furnishes the means of an easy and universal interpretation of the Revelation of Christianity. This, of course, is what Mr. Thom contends for. This is what

every one will understand his argument as asserting. Yet, he has used some terms not quite so guardedly expressed as he might have done, had he attended less to emphasis and more to precision; we allude to the following sentences: "Nothing is so unfixed as the meaning of words; nothing is so fixed as the meaning of actions. Nothing is so vague as language; nothing is so definite as character." The contrast here is very emphatic, but too unqualified. Ambiguous actions there are, as well as words. Advocates in courts of law, for example, put very different interpretations upon actions, and words are sometimes called in to explain them. The fact is, there must be both words and actions to make out a full and distinct meaning. And this is all along the argument of Mr. Thom, though these expressions seem too unqualified. We say it is his argument; and indeed no one ever meant, in speaking of the life of Jesus, or "the living Jesus," to separate his words from his actions, much less Mr. Thom, who has given admirable evidence, on the whole, that his view includes at once Christ's words and actions, the one explaining the other, in the extract quoted, as well as in the introductory passages of his first sermon.

After having enumerated the talents and resources that are necessary to make a correct interpreter of Scripture, upon the supposition that words alone contain Christianity; and that every word must be correctly understood, for fear of losing or mistaking some point essential to salvation; by which he has shown how absurd it is to hold this view, or think this can constitute a universal revelation,—he proceeds as follows:

"Though no one honours scholarship more, or has a profounder veneration for its noble functions, and altogether renouncing the vulgarity of depreciating its high offices, and maintaining, wherever I have influence, especially for our own church, and in our own day, the necessity for a learned ministry, able to refresh their souls at the original wells, and, unfrighted by confident dogmatism, to give a reason for the faith that is in them, I yet declare, that Christianity is a religion for the people; that the Gospel was originally preached to the poor; that Christ is manifested to the heart and soul of every man whom he attracts by heavenly sympathy; that when not many wise, not many learned were called, the lowly but honest in heart recognised the divine brightness,

and sat at the feet of Jesus docile and rejoicing; and I protest altogether against any learned aristocracy, any literary hierarchy, any priestly mediators, having more of the true light that lighteth every man than the humblest of their brethren, who has taken to his heart the free gift of God, and loves the Lord Jesus with sincerity.”—p. 17, 18.

Mr. Thom then exposes the *inconsistency* of the Trinitarian lecturer, in admitting that Christianity is “the gift of God to all men,” and yet contending that Christianity is essentially and exclusively Trinitarian:—

“If Trinitarianism is Christianity exclusively, then Christianity is *not* the gift of God to all men; for many, in all ages of the church, and in the first century perhaps without exception, have accepted Christ, but knew no Trinity. If Trinitarianism is Christianity exclusively, then Christianity is the property of critics and scholars; for that doctrine is not a self-evidencing truth; it does not shine out from the Gospels, so that no honest mind and pure heart can fail to receive it; and, if capable of being proved at all, it can only be proved by a most technical and subtle logic, by far-fetched inferences from disconnected texts, every one of which is open to a hostile criticism, and by a most scholastic and indirect system of interpretation, which is a task, and that a most painful one, for plain men to comprehend. My audience will be enabled to judge of this matter for themselves, when I tell them, that one of the strongest reliances of modern Trinitarians, until proved to be completely fallacious, was the power of the Greek article; and that one of the texts long used in this controversy, and still used, owes its whole importance to an accident so minute as this, whether the letter O was written with a central dot, or without the dot; so that the chance-touch of a transcriber might put in or put out one of the principal proofs of the doctrine of the Trinity. Now, I further declare, that all the strongest evidence for the doctrine of the Trinity, is exactly of the same critical nature,” &c. * * “Now, will any man tell me, that the doctrine of the Trinity, which, if true, is the most awful truth that ever bowed down the heart, that the God of heaven walked this earth, a partaker of our sufferings and our sorrows, and lived our life, and died our death, would be left to be proved by evidence of this nature—by a controversy, nearly two thousand years after the Revelation, about the force of the Greek article, and the punctuation of a Greek manuscript? Is this the light that lighteth every man that cometh into the world? * * * Now I conclude, that if Trinitarianism alone is Christianity, and if such are the pro-

cesses of criticism and interpretation by which alone that doctrine can be proved, then Trinitarianism *is the property of critics and scholars, and those who implicitly trust them*; and Christianity, requiring us either to be critics, or to prostrate ourselves before critics, not agreed among themselves, is *not* the free 'gift of God to all men.' The rightful privileges of critics and scholars are large enough, and let no man disown them; but I do disown this literary hierarchy arrogating to themselves sole access to the oracles of God, and limiting Christ's free approach to the souls of the people to long processes of inferential reasoning and the winding ways of a syllogism. I entreat them to stand aside, and let the living Jesus come into communication with the living heart, and not place themselves (like the multitude who threatened the blind beside the way) between the ready mercy of the heavenly Teacher and the humblest follower who seeks his face, that a ray of the light that shineth there may fall upon eager and wistful, though dimmed and earth-stained eyes."

We would gladly give further extracts from this most excellent sermon, but must content ourselves with once more cordially recommending it to all who value truth and goodness.

The Book of the People. By F. De Lamennais. Translated from the French. Glasgow: James Hedderwick & Son. 1839.

THE *Livre du Peuple*, as well as the other works of its talented author, has acquired very considerable celebrity on the other side of the channel; and we have no doubt, that the translation which has just been offered to the British public, will speedily attain, as it well deserves to do, an equal degree of reputation here. It needs but a single glance at the book to recognise the offspring of a mind at once highly gifted, powerful, and amiable. It is evidently the production of one whose ruling sentiment is, love to his fellow-men, whose great desire is to see them happy, and whose chief aim is, consequently, to instruct and enlighten them. An enthusiastic worshipper in the great temple of nature, deeply imbued with the sense of the bounties, the benevolence, and the blessings of all her provisions, he turns in sadness and in sorrow from the magnificent volume of creation, where every lesson is replete with beauty and with order; where every

page breathes love to man; where every line manifests that it was its Author's intention that man should be happy, to the confusion and disorder, the misery, sufferings, and evil which the moral and social condition of the human race presents. And these he traces, and rightly, to *the errors of man himself*; to his ignorance at once of his rights and his duties; to the want of knowledge in the subjected many, and the want of principle in the ruling few; from which has resulted a false and unnatural position of man, morally, politically, and socially, with all its train of attendant evils. By those, of course, who cannot appreciate, because they are incapable of feeling such sentiments as actuate our author, he will be sneered at as a visionary, or laughed at as an enthusiast; it is not to be expected, that the interested, the selfish, or the bigoted—albeit, there may be among them many loud professors of that religion, whose aim is the diffusion of happiness, and whose grand attribute is charity—should regard him in any other light; but far different will be the verdict of those who have really at heart the good of their species and the interests of society, and who justly regard the greatest good of the greatest number as being the one grand object to which the labours of the statesman, the patriot, the philosopher, and the Christian moralist should tend.

The rights and duties of man, political, moral, and social and domestic, form the subject of the book; and these are stated, treated, and enforced with the greatest eloquence and clearness. The *political rights* of man are thus broadly and unflinchingly laid down:—

“All bring to society equal rights, with unequal faculties, and different dispositions. Their relations, founded on the indomitable instinct which urges them to union, and on the advantages resulting from this union, depend on their free consent, and on the rules which they impose upon themselves. No one can be bound against his will; and when the common will to unite, on certain conditions, has created the People, the will of the People, or the general will of society, in so far as it violates not moral order, which is essential and immutable, that is, justice and charity, constitutes law. Thus, far from destroying or impairing primitive liberty, law is but the exercise of this very liberty, directed by the reason of all, to an end useful to all.

“But if one, or if a few, endeavour to substitute their particular will for the common will, their ordinances, whatever they might be, would not be laws, but a violation of the very principle of law, an act illegal and subversive of all true society.

“When, then, by the overthrow of the natural basis of equality in the organization of the state, certain privileged classes are exclusively invested with legislative authority—when it is made an adjunct of birth or of riches, disorder and tyranny ensue, for true society is changed into tyranny. Some command, and why? Others obey, and why? Who has subjected the one to the other? Who has said to some among brethren: Your brethren shall bow beneath your power; be their masters, and dispose of them and of what is theirs, of their labour, and of the produce of their labour, as you may please?”

But while these rights are thus boldly and unshrinkingly stated, no violence is inculcated, no brute force invoked to establish them. To the mighty influence of moral strength, not to the ignorant, and too often misguided, efforts of physical force, the great task is to be left. At such a time as the present, when our political horizon is darkened by clouds of threatening omen—when discontent and dissatisfaction are brooding in the minds of men at once oppressed and ignorant—and the passions of the masses, stimulated by a sense, unfortunately only too well founded, of wrong-doing, seem disposed in some measure to lend themselves to projects of violence hurtful only to themselves, and to the advice of designing and interested leaders—such counsel as the following, merits an especial place in a “Book of the People.”

“If ye would succeed, do what is good by good means. Confound not strength, directed by justice and charity, with brutal and ferocious violence. If ye would succeed, think of your brethren as well as of yourselves. Let their cause be your cause, their good be your good, their evil be your evil. See yourselves, and feel yourselves, only in them. Let your indifference be transformed into deep sympathy, and your selfishness into self-devotion. Then ye will be no longer scattered individuals, of whom a few, better united than the rest, do what they will. Ye will be one, and when one, ye will be all; and who, thenceforward, shall interpose between you and the end at which you aim? Isolated, at present, because every man is occupied solely with himself, with his personal ends—ye are opposed to each other—ye

are subjugated by the instrumentality of each other. When ye shall have only one interest, one will, one common action, where is the force that will subdue you?"

That part of the work which is devoted to the social duties, breathes the spirit of the purest philosophy, the most elevated morality, and the most genuine Christian charity:—

"No society is possible without duty, for without duty there is no bond among men. It comprehends, as ye have seen, Justice and Charity.

"Not to do to others what we would not that others should do to us—constitutes Justice.

"To do to others, in every case, what we would that they should do to us—constitutes Charity.

"A man lived by his labour, he, his wife, and his little children; and as he had good health, strong arms, and easily found employment, he was able, without much difficulty, to provide for his own subsistence and that of his family. But it happened that a great scarcity having arisen in the country, labour was less wanted, because it offered no profit to those who employed it, and at the same time the price of the necessaries of life increased. The labourer and his family began then to suffer much. After having soon exhausted his moderate savings, he was compelled to sell piece by piece, first his furniture, then some even of his garments; and when he had thus stripped himself, he remained, deprived of all resources, face to face with hunger. And hunger entered not alone into his house; disease also entered with it. Now, this man had two neighbours—the one rich, the other not so rich. He went to the first, and said to him, 'My wife, my children, and myself, are in want of all things; have pity on us.' The rich man answered: 'What can I do in this? When you laboured for me, did I ever withhold your wages, or defer their payment? Never did I any wrong, either to you or to any other: my hands are pure from all iniquity. Your misery afflicts me, but every man ought to think of himself in these evil times; who knows how long they will continue?' The poor father was silent; and with a heart full of anguish, he was returning slowly homewards, when he met his other neighbour, who was not so rich. This man, seeing him thoughtful and sad, said to him: 'What grieveth you? There are cares on your brow and tears in your eyes.' And the father, with a faltering voice, recounted to him his misfortunes. When he had finished, the other said to him: 'Why grieve in this manner? Are we not brethren? and how can I abandon my brother in

his distress? Come, and we will share what I possess from the goodness of God.' The suffering family were thus relieved, until they were able to provide for their own necessities.

"Many years passed, after which the two rich men appeared before the Sovereign Judge of human actions. And the Judge said to the first: 'My eye has followed thee upon the earth; thou hast abstained from injuring another, from violating his right; thou hast rigidly fulfilled the strict law of justice; but in fulfilling it, thou hast lived only for thyself; thy cold and narrow soul has not comprehended the law of love. And now, in this new world into which thou art entering poor and naked, it shall be done to thee as thou hast done to others. Thou hast reserved for thyself alone the goods which had been given thee; thou hast given nought of them to thy brethren; there shall be no more given to thee. Thou hast thought only of thyself; thou hast loved only thyself; go, and live by thyself.' And to the second, the Judge said: 'Because thou hast been not merely just, and because charity penetrated thy heart; because thy hand opened to bestow on thy less fortunate brethren the blessings of which thou wast the depository; and because it wiped away the tears of those who wept, greater blessings shall be given thee; go, and receive the reward of him who has fully discharged duty—the law of justice and the law of love.'

"To respect the life, the liberty, the property of others;

"To assist others to preserve and develope their life, their liberty, their property:

"These two precepts contain in substance the duties of justice and of charity. Their detail would be endless, for they embrace all the thoughts, all the feelings, all the actions of man; and one single precept includes them all, the divine precept of LOVE. Love, and do what ye will, for ye can will nothing but what is just and good. Love, says the Sovereign Master, and ye will fulfil perfectly the law."

We have no space for further extracts; but we would earnestly, as we can most conscientiously, recommend this little book to the attentive perusal of our readers. Few will rise from it without being wiser and better than when they sat down, and without admiring the talent, the eloquence, and the benevolent philosophy of the author. Were such sentiments as his universally diffused and acted on, soon would be realised the prayer of the Scottish bard—

"That sense and worth o'er a' the earth,
May bear the gree, and a' that;

That man to man, the wide world o'er,
Shall brothers be, and a' that."

It has indeed been objected, but, as we think, most unjustly, to the work in question, that it has too much of a speculative cast, pointing out errors and faults without showing how these are to be corrected. But this objection must have little weight with those who know, as all, we should think, ought to know, how much practical evil is wrought by speculative error, and how many pernicious systems in morals, and hurtful institutions in politics, are founded on, and sustained by, fallacies in theory. The knowledge of the disease is more than half the cure. To teach men that they reason fallaciously or feel wrongly, is the first and the essential step to lead them to reason rightly and feel correctly. The dawning glimmering of the morning's light is not more surely and necessarily the harbinger of the noon-day's brightness, than is the conviction and sense of the existence of error the precursor of the establishment of truth.

In speaking of the merits of the author, we must not omit to notice those of the translator. The ease and elegance with which he has executed his task (from the peculiarity of style of the original, no very easy one), must be apparent to every reader; and we can, from actual comparison with the text of the author, vouch for its fidelity and correctness.

April Hours. Edinburgh: Blackwood & Sons. London: Moxon.

THE increasing desire to mingle literature with business, to relieve the tedium of worldly labour by attention to mental improvement, to solace the cares of trade by listening to the effusions of poetry, or the heart-stirring tale of fiction, is a pleasing sign of the times. It has been said, that to be successful in business, it is necessary to banish all literary tastes, and to devote every faculty to the one purpose of adding store to store. We believe the assertion to be contrary to nature and to fact. We are persuaded it could never be the intention of the All-wise Author of our being, that man should drudge through life, a mere muck-worm; all his faculties and affections

absorbed in the one pursuit of money; sacrificing to its acquisition all present enjoyment; denying the mind and heart their best and holiest privileges; closing up every inlet of knowledge and goodness; and utterly regardless of the great Christian lesson, "No one liveth unto himself." Thus to pass through life, is to pervert nature, and dishonour and defraud humanity. Nor is this prostitution of human power needful to the possession of worldly goods. Ignorance is no more the mother of trade than of devotion. Commerce and civilization, improvement and social intercourse, should go hand in hand together. We rejoice to believe, that in increasing instances they do so. The enlightened merchant or shopkeeper is more likely to "provide things honest in the sight of all men," than the slave of avarice, who greedily clutches at every farthing to pile upon his hoard; and should therefore receive more popular support. The examples are not few where competency has rewarded honest effort; and where an improved and well stored intellect, united with elevated moral affections, have led to the rational and Christian enjoyment of the wealth of earth, without the slightest sacrifice of the higher and holier interests of eternity.

We hail the publication before us, as one instance among the many, of the union of commercial attention with literary recreation. The refined and rational pleasure which must flow from such a connection cannot be over-estimated. We should deem it an act of injustice to mar it, by subjecting compositions thus produced to the strictest rules. It is sufficient if they have imparted pleasure in the private circle, and are not considered unworthy even of the perusal of the public. We have only to regret that a tinge of melancholy should characterise some of the pieces; if this be imitation, it should be avoided, as false in taste as well as sentiment; if it be constitutional or acquired, it should be restrained and checked, as fatal to happiness, and ungrateful to the Infinite Father. With care and attention, errors in the length of lines, and the employment of prosaic words, may likewise be remedied. With great pleasure we quote the following, as free from the blemishes we felt bound to notice:—

LINES TO AN INFANT.

I saw a flower beside a streamlet wild,
 New spring to being, 'neath the genial sky;
 Spring's earliest jewel, nature's loveliest child,
 Too pure it seem'd to live—too bright to die!
 And such a flower, methinks, sweet babe! art thou;
 As full of grace, as innocent, as fair:
 The lily's snow is on thy stainless brow,
 And nature's freshest beauty in thine air!
 The summer sky is not more soft and bright,
 Than is the heaven of thine unclouded eye;
 And all thy gentle soul, unveil'd to sight,
 We there behold, as in a mirror lie.
 Oh, would that ever thus thou could'st remain,
 Through all the journey of thy earthly years!
 Thy heart as strange to all but childhood's pain,
 Thine eyes as free from all but childhood's tears!
 Yet, whatsoe'er thy future lot may be,
 (And 'tis my prayer all happiness be thine,)
 I wish not riches, rank, or power, for thee;
 The boon my spirit asks is more divine:
 Thy wealth be Heaven's own love!—thy rank, thy power,
 A name—a place amid that glorious band
 Whom God himself upholds in trial's hour,
 And brings at last unto that blessed land,
 Where Faith is lost in sight, and Hope in truth,
 And Joy sits throned on brows of endless youth!
 From "Dreams of Sickness," this stanza, especially,
 is pleasing as well as true;—

But oh! above all, on the couch of pain,
 When light grows the weight of our mortal chain,
 The spirit of Hope triumphant springs,
 To a region beyond all present things;
 And earthly visions fleet fast away
 Before Faith's blessed and perfect ray,
 Till the pictures of time are dissolved in air,
 And the soul is a temple of silent prayer!
 And as thousand streams from the mountains sweep,
 And are buried at length in the boundless deep;—
 So all the dreams that the world had given,
 Are lost in one glorious dream of Heaven!

True beauty is thus described:—

If beauty, purest, deepest, best,
 Hath in the *heart* its sacred rest,

In feelings born for endless youth,
 In thoughts whose every breath is truth,
 Affections that flow forth refined
 In charity to all mankind,
 Yet in their holiest might of love,
 Are fix'd in peaceful hope above;
 An open hand, a heart sincere,
 To its own faults alone severe,
 A temper generous yet mild,
 Speech simple as adorns a child,
 Tears freely shed for others' pain,
 Pure as in sunshine summer's rain,
 Sweet smiles, for others' gladness given,
 Like sunset beams on autumn even;
 Oh! if in these lies beauty's power,
 Then beauty is indeed her dower!

With the lines on "Prayer" we close our notice of this interesting volume:—

PRAYER.

Go when the morning shineth,
 Go when the noon is bright;
 Go when the eve declineth,
 Go in the hush of night;—
 Go with pure mind and feeling,
 Fling earthly thought away;
 And in thy chamber kneeling,
 Do thou in secret pray.

Remember all who love thee,
 All who are loved by thee;
 Pray too for those that hate thee,
 If any such there be.
 Then for thyself, in meekness,
 A blessing humbly claim;
 And link with each petition
 Thy great Redeemer's name.

Oh! not a joy or blessing
 With this can we compare—
 The power that He hath given us
 To pour the soul in prayer.
 Whene'er thou pinest in sadness,
 Before his footstool fall;
 And remember in thy gladness,
 His grace who gave thee all.

Teachers' Tales: No. 1, Rebecca Wilson, the Cumberland Girl; pp. 67. London: John Green.

THE beauty of this tale consists in its simplicity. It is so simple in its construction, that any child may understand it, whilst, at the same time, it conveys much valuable information as to the county to which it relates. Its form, scenery, productions; the manners, habits, and employments of its people, are all depicted to the life. The tale is divided into eighteen chapters, and at the close of each, are questions as to their several contents. Rebecca Wilson is a little girl, whose "tongue was always busy; and as her ears were very quick, she was sure to hear every little bit of gossip; and no sooner did she hear it, than she was impatient *to tell it.*" This mischief-making propensity, often connected, as it is, with a lively disposition, is exhibited in the tale we are noticing as productive of most unfortunate results to her parents and neighbours, and leading all who indulge in it to exaggeration and absolute falsehood. The remorseful feelings engendered when evil falls on the family, are strikingly shown; and the moral of the tale will ever be useful both to young and old, teaching all of every age to place a guard upon their lips, that they offend not with their tongue. The tale is marked No. 1. We presume it is intended to form part of a series. If the subsequent Numbers are characterised by equal simplicity and truthfulness, they will prove a useful addition to the many means of juvenile instruction.

Ellen Mansfield, or Truth our Best Companion; pp. 92. London, John Green.

THIS is a tale intended for persons of a different class from that for which "Rebecca Wilson" was written. It has not the freshness and simplicity which characterise the history of "the Cumberland Girl;" but its spirit is good, and the moral it is intended to inculcate cannot be too frequently and impressively enforced. Truth, we are aware, is often more strange than fiction; and it is therefore possible the incidents here detailed may have occurred in the romance of life. To us, however, some of them appear unnatural, and the language employed often con-

strained and artificial. The contrasted good and evil, blessings and curses, of maternal attention or inattention to the moral education of children, are strongly drawn; and there are truths, scattered up and down, as useful to mothers as to the rising generation.

The Contrast, or Modes of Education; pp. 84. London, John Green.

THIS is a reprint from the American press; and this should have been stated on the title-page or in a preface, as there are some references in the publication which cannot properly be otherwise understood. The English public are indebted to the publisher of this work, for making them acquainted with so useful a tale. We have read it with much interest. Various modes of education are well described, both as to their nature and results. There are, we fear, many Mrs. Stanleys to be found in British as well as American society:—

“In the first place, she was fond of reading novels, plays, &c. and therefore she reasoned she was a literary woman. She headed the list of various subscription papers; therefore she reasoned that she was a benevolent woman. She attended church, when it was fair weather, every Sunday morning; therefore she reasoned that she was a religious woman. She violated no laws within the pale of legal administration; therefore she reasoned that she was a moral woman. But the crown and glory of her virtue she considered as resting on her maternal character. She spared *no expense* for the education of her daughter; and therefore she reasoned that she was the most exemplary and the best of mothers.”

No wonder such a mother should deem the education of her daughter would be finished when she reached eighteen years of age; and that that education consisted in the acquisition and display of *accomplishments*, and the impression they would make in fashionable parties! No wonder she expressed surprise at Mrs. Bernard's idea of self-education as the greatest of human duties—a duty terminating only with life. The evil consequences of Mrs. Stanley's mode of education are well brought out in her daughter's after history as a wife and mother; and are excellently contrasted with those arising from the practical moral instruction and example of a mother in

humble life, as influencing the habits and happiness of her children. She educated her children through their affections, and founded all her teachings upon the unerring wisdom of the Book of books. The results were as happy as the plan was wise. Mrs. Colman was indeed worthy the hallowed name of mother.

We should gladly make many extracts from this instructive publication. Some we cannot refrain from giving:—

“There can scarcely be a feeling of greater earthly happiness, than a mother must possess who is conscious that she has exerted all the powers God has bestowed upon her to make a daughter virtuous and amiable; who has cultivated her best and noblest affections, and directed them to their true source of happiness, the Giver of all good; who has taught her that rank and station are only ennobled by virtue, and wealth only excellent for its just and liberal use; that the path of duty is not the beaten one which others tread, but is often overgrown with thorns and brambles, and must be pursued, even though a flowery one invites. When a mother has conscientiously done all this, and at last resigns the beloved one to the chosen object of affection and esteem, one who will watch over and carefully guard her purity and peace, then she may say with the patriarch Jacob, ‘Now let me die!’ for her cup of happiness is full.”

“There is often a desolation of feeling in neglected or ill-treated children, that proves the intenseness of their sensibility. Perhaps every one may look back to emotions of this kind in childhood, either real or imaginary. How many youthful sensibilities have been blighted! how many little misanthropes formed by severity and indifference!”

“There can be no prayers that possess a more vital power than those of a mother, when she assembles her little ones around her; they are a part of herself; she has borne them upon her heart; she has received them as an immediate gift from God; and when she bears them upwards in the arms of faith, there is no distance between herself and her Maker.”

“It is generally supposed to be almost an impossibility—though there are striking instances to the contrary—for mothers to retain their influence over a family of boys. Many a widowed mother gives up in despair without a trial, and either lets them run heedlessly to ruin, or calls in the aid of unfeeling task-masters. Oh, mothers! delegate not to others the duties which God has given you to perform! Watch over your boys with firmness and resolution. Do not for a moment feel that your responsibility is weakened

by your sex. Who but a mother can guard her offspring from those heart-breaking mortifications which often blight the young mind—from that feeling of injustice and misconception which often renders a noble and generous spirited boy reckless? Who cannot recollect instances of the kind, which fell under their observation when young, that in maturer years they may wail over? It is true, there may be a hard strife with many a widowed mother to supply her children with food; but God has graciously provided that his teachings shall be “*without price.*” The day may be spent in toil and labour; but the mother who lays her weary head upon the pillow, overcome by fatigue and sleep, awakes bright and refreshed in the morning. There are lessons of trust and confidence, of love to God and our fellow-men, which come with the light of day, and which may flow from the mother’s lips without an effort. How sweet, how holy, is the awakening expression of childhood! how joyous the eye looks out from its silken eyelid! how fragrant is its early breath—how soft its dimpled cheek! Mothers, lose not these precious moments; they are given by the Creator.”

“Who that has travelled the long life of toil and disappointment, has not sighed to lay his head in his mother’s lap, and become again a little child!”

“I do not feel discouraged on his or on any other account. Discouraged! That word ought never to enter a man’s mind. Let our path be where it will, there is nothing that ought to discourage us. We have means for all the purposes of life; good habits, resolution, and activity, will make them sufficient.”

An English Grammar. By Matthias Green. pp. 148. London, Simpkin, Marshall, & Co.; Birmingham, Allen & Lyon.

An Introduction to the Principles of English Grammar: containing an Exposition of the Parts of Speech, by a new Method, suited to the capacity of Children; also, for the use of advanced Students, Strictures on Tenses, the Analysis of Sentences, the Collocation of Words, and their Rhetorical arrangement, designed to facilitate the study of Grammar in the Native tongue, and to be auxiliary to the attainment of other languages. By Robert Wheeler, lately one of the Lecturers in the Dublin Luxemburg Institution, pp. 69. London, John Mardon; Dublin, W. Carson.

WE are glad to welcome every attempt, calculated in any measure to promote the advancement of education,

on sound and correct principles. The method of elementary teaching, is, we are happy to believe, rapidly improving. Instead of the old system, which too often rested satisfied with the mere parrot repetition of rules and hard names, one much more rational is fast taking its place—one which, by obliging the pupil to learn nothing which he does not fully comprehend, aims at enlightening the understanding and convincing the intellect. Mr. Green's work, is, we think, a very praiseworthy effort to simplify and render more easy of acquisition, the important science of English Grammar. Hitherto, English Grammar has too frequently been treated as an art rather than a science; and it has been the object of the grammarian to prescribe arbitrary rules for the expression of thought, rather than to collect and arrange the usages of the language, and from them to deduce general principles for the guidance of the learner. Mr. Green's little work possesses several advantages over many of the elementary grammars in general use, in the perspicuity of its arrangement, and the brevity and simplicity of its rules. As a school manual, the exercises offer considerable recommendation to the work. We think, however, some portions might be still further simplified with advantage. The part which treats of the Verb, we particularly allude to. The great multiplicity of moods and tenses usually adopted by grammarians in the conjugation of the Verb, is, we think, an unnecessary burdening of the memory with technical names, without any real advantage. There is in English, we think, strictly speaking, but one mode or manner in which an action or state is said to exist, *the Indicative*,—the Infinitive mood being merely the name of the Verb, used as a Noun; and the Imperative, the name of the Verb, used in commanding and petitioning. There are also but two tenses or times, the present and the past; the other tenses, as they are called, being only the Infinitive or name of the Verb used in conjunction with other verbs. Upon the whole, however, we can safely recommend Mr. Green's little work, as well adapted for the use for which it is intended—the facilitating the study of English Grammar to the mass of the people.

Mr. Wheeler's "Introduction" is, in our opinion, not

sufficiently simple. The language in which it professes to convey instruction to the pupil, is *not* "suited to the capacity of children." The very title-page would frighten a child from beginning the study of English Grammar. The division of "Substantives" (the simple word Noun or Name is not once mentioned) into "common," "proper," "collective," "physical," "metaphysical," is calculated to bewilder and confuse, and give the pupil a distaste to the whole matter. The "summary of the parts of speech" is good, though the terms used are not sufficiently plain for a child beginning to learn English Grammar.

Woman's Mission; pp. 154. London, J. W. Parker.

THIS is a book after our own heart. It was among our earliest convictions, that woman neither properly estimated herself, nor was properly estimated by man. The Great Teacher appeared to us to have perfect moral conceptions on this as on every other subject affecting the education, virtue, and happiness of humanity; but his professed followers seemed to our minds almost as far behind in their practical realisation of his blessed instructions, as the followers of the Prophet of Mecca. The rank and estimation in which women are held, have ever with us constituted the tests whereby to judge of the comparative civilization and just appreciation of Gospel teachings, by professedly Christian nations. On every opportunity which has presented itself to us, we have testified against the prevalent preposterous ideas on this important subject, and endeavoured to supplant the old barbarism by the diffusion of more rational and Christian principles. The spirit of Christianity has in no direction, we are persuaded, to win a nobler moral victory, or to produce more beneficial results, than in relation to this interesting question. It is therefore with no common satisfaction and pleasure that we have read "*Woman's Mission.*" The spirit, scope, tendency, execution of the work we cordially approve. With more than our usual earnestness, we commend it to the attentive study of our readers both male and female,—to the latter, that they may know their "*Mission,*" its high and holy duties,

privileges, and blessedness—to the latter, that they may gladly aid in preparing their daughters and sisters for the perfect fulfilment of those duties, and thereby improve, purify, and bless themselves and their race. The truths which “Woman’s Mission” unfolds, merit the faithful practical consideration of the men and women of Great Britain, but more especially of the people of Scotland,—where miserably false conceptions of the station woman should occupy, of her duties and her destiny, are but too general, and, as a necessary consequence, where the education of women is wretchedly defective, even as compared with England. Convinced as we have been for years, with the author of this work, “that if women could once be made to understand their real mission in this world, and to feel their own importance and responsibility, a surprising change must immediately take place in society, giving to it a higher tone and a purer spirit,” we therefore greatly rejoice in this meritorious publication, and sincerely wish its enlightened and benevolent objects God speed.

The work is divided into fourteen chapters, with an Introduction and Conclusion. In the Preface, the Author states the work to have been in part suggested by that of M. Aimé Martin, *Sur l’Education des Mères*, of which it was originally intended to have given a translation; but finding that that work was in many of its parts “exclusively addressed to the French nation,” that intention was abandoned. In the 1st Chapter, on “Power and Influence,” it is truly stated, that “power is principally exerted in the shape of authority, and is limited in its sphere of action. Influence has its source in human sympathies, and is as boundless in its operation.” “Even Christianity itself has achieved, and is to achieve its greatest triumphs, not by express commands or prohibitions, but by a thousand indirect influences, emanating from its spirit rather than its letter.” Two deductions follow: “1st, That the possessors of influence are awfully responsible for its use; 2d, That to the misunderstanding or misdirecting of influence, may, in a great measure, be attributed the slow progress of mankind in the moral regeneration of their race, as compared with their intellectual advancement.”

In the second chapter, which treats of the principle of social regeneration, it is well remarked:—

“That the principle of moral regeneration is not in external prosperity, we have proof in a country the political position and institutions of which allow her to make (as much as it is possible for any government to do) ample provision for the temporal wants of the governed. Is the aggregate of happiness increased? Does the cry of sinning and suffering humanity rise less loudly to heaven? The friends of instruction look upon intellectual culture as the grand panacea for all evils; and the enlightened and benevolent exhaust themselves in efforts to extend to the many the advantages once confined to the few. Good results follow, but not the results expected. Intellectual by no means involves moral progress,—this we see in nations: intellectual by no means involves moral superiority,—this we see, alas! in gifted individuals. Our history, past and contemporary, holds up to us two most striking examples of this truth, Bacon and Byron; those splendid intelligences, who both disgraced the godlike gifts bestowed upon them: and the errors of each were of a kind, against which, if against any, intellectual superiority might be supposed to afford a safeguard. Bacon’s sordid avarice, and Byron’s grovelling sensuality, are vices not even of that kind, the daring criminality of which gives an impression almost of the sublime. No one will imagine that their superiority of intellect is charged with having produced these faults; but we are fairly entitled to deduce, that, though intellect may give dignity and vigour to moral sentiments where they do exist, it has no tendency to produce them where they do not. Nay, like an unprincipled ally, it is ever ready to aid either party, and to lend energy to bad passions, as well as loftiness to good ones. It is a singular corroborating fact, that the grosser passions are never found in co-existence with the higher moral sentiments; such co-existence being not only possible, but frequent in the case of intellect.”

“We see, then, how men may be rendered better and happier; in other words, on what principles depend the regeneration of mankind: on the cultivation of the religious and moral portion of their nature, which cultivation no government has yet attempted; over which, in fact, governments and public institutions have little or no control. It is in the cultivation of that divine spirit of unselfish rectitude, which has love for its origin, and the good of others for its aim; a spirit opposed—oh, how opposed—to the selfish and grovelling utilitarianism which it appears to be the unfortunate tendency of physical improvements to promote, and which

intellectual culture at best serves but to neutralise. Principles have their chief source in influences—early influences, above all; and early influences have more power in forming character than institutions or mental cultivation; it is therefore to the arbiters of these, that we must look for the regenerating principle. We must seek, then, some fundamental principle, some spirit indefatigable, delighting in its task, and which may pervade the whole of society. Such a principle we find in family affection,—especially in maternal affection. Have we, then, been too bold, in asserting that women may be the prime agents of God in the regeneration of mankind?"

An anecdote is here introduced, which shows that other minds have been forcibly impressed with similar truths. "Napoleon said one day to Madame Campan, 'The old systems of instruction are worth nothing. What is wanting in order that the youth of France be well educated?' 'Mothers,' replied Madame Campan. This reply struck the Emperor. 'Here,' said he, 'is a system of education in one word. Be it your care to train up mothers who shall know how to educate their children.'"

The 3d chapter, on Maternal Influence, is very excellent; but we feel we should only mar its effect by extracts. The influence of women on society is briefly sketched in the 4th chapter; and in the 5th, on the proper sphere for the influence of women, among other truths, the author observes,—

"It is by no means my intention to assert, that women should be passive and indifferent spectators of the great political questions which affect the well-being of the community; neither can I repeat the old adage, that 'women have nothing to do with politics;' they have, and ought to have, much to do with politics. But in what way? It has been maintained, that their public participation in them would be fatal to the best interests of society. How, then, are women to interfere in politics? As moral agents; as representatives of the moral principle; as champions of the right in preference to the expedient; by their endeavours to instil into their relatives of the other sex the uncompromising sense of duty and self-devotion, which ought to be *their* ruling principles!"

In the chapter on the Education of Women, after pointing out the modes of education which consist only in what are styled "accomplishments" and "intellectual," this passage is well deserving of attention:—

“What, then, is the true object of female education? The best answer to this question is, a statement of future duties; for it must never be forgotten, that if education be not a training for future duties, it is nothing. The ordinary lot of woman is to marry. Has anything in these educations prepared her to make a wise choice in marriage? To be a mother! Have the duties of maternity,—the nature of moral influence,—been pointed out to her? Has she ever been enlightened as to the consequent unspeakable importance of personal character as the source of influence? In a word, have any means, direct or indirect, prepared her for her duties? No! but she is a linguist, a pianist, graceful, admired. What is that to the purpose? The grand evil of such an education, is the mistaking means for ends; a common error, and the source of half the moral confusion existing in the world. It is the substitution of a part for the whole. The time when young women enter upon life, is the one point to which all plans of education tend, and at which they all terminate; and to prepare them for that point is the object of their training. Is it not cruel to lay up for them a store of future wretchedness, by an education which has no period in view but one; a very short one, and the most unimportant and irresponsible of the whole of life? Who that had the power of choice, would choose to buy the admiration of the world for a few short years with the happiness of a whole life? the temporary power to dazzle and to charm, with the growing sense of duties undertaken only to be neglected, and responsibilities, the existence of which is discovered perhaps simultaneously with that of an utter inability to meet them? Even if the mischief stopped here, it would be sufficiently great; but the craving appetite for applause once roused, is not so easily lulled again. The moral energies, pampered by unwholesome nourishment,—like the body when disordered by luxurious dainties,—refuse to perform their healthy functions, and thus is occasioned a perpetual strife and warfare of internal principles; the selfish principle still seeking the accustomed gratification, the conjugal and maternal prompting to the performance of duty. But duty is a cold word; and people, in order to find pleasure in duty, must have been trained to consider their duties as pleasures. This is a truth at which no one arrives by inspiration! And in this moral struggle, which, like all other struggles, produces lassitude and distaste of all things, the happiness of the individual is lost, her usefulness destroyed, her influence most pernicious. For nothing has so injurious an effect on temper and manners, and consequently on moral influence, as the want of that internal quiet which can only arise from the accordance of duty with inclination.”

“And here I would address myself to the educators of female youth, beseeching them to consider the deep importance of their occupation,—entreating them to remember that to them is entrusted the training of beings, whose mission on earth is not only to shine, to please, to adorn, but to influence, and by influencing to regenerate;—that the chief object of their education is, not so much to fit them to adorn society, as to vivify and enlighten a home. What a paradise even this world might become, if one-half the amount of effort expended in vain attempts to excite the admiration of strangers, were reserved to vary the amusements and adorn the sacred precincts of home! Here is an inexhaustible field of effort, an inexhaustible source of happiness; and here women are the undoubted agents, and they complain of having no scope for exertion! The happiness without which wealth, honours, nay, intellectual pleasures, are but gilded toys, it is theirs to produce and foster; and they have no mission! The only bliss of Paradise that has survived the fall, is deposited in their keeping, and they have no importance! Alas for the mental vision of those who see not the things that belong unto their own peace and the peace of others!

“No one will think these remarks superfluous, who is conscious how little effort is ever expended in the adornment of a home. Do we not constantly see women before marriage, lovely, accomplished, radiant with smiles and fashion, sinking into homely household managers, or at best insipidly good-natured companions, in the very homes which, perhaps, these qualities may have procured for them? Do we not see daughters on whom parents have lavished expense, refusing to exert, for the amusement of those parents, the very acquirements which they have procured for them? A stranger enters,—the scene changes; smiles, graces, accomplishments, are lavished upon him;—it is a sickening scene, and the finest of satires on the so-called education of the young. Till the philosophy of domestic happiness has undergone a thorough reformation, let not women seek to invade the sphere of the other sex; or we may safely allow those only to do so, who can say with truth, that for the comfort, the elegance, the happiness of the home of which they are the tutelary divinities, nothing remains to be done; till home, instead of being a scene of vapid indifference, perhaps of angry contention, is the Elysium of each and all of its sharers,—the favourite field for the exercise of virtues,—the favourite scene of display for graces and accomplishments.”

But we must, though most unwillingly, break off from the further notice of this delightful work. Our best

thanks are tendered to the author for the pleasure we personally have enjoyed in the perusal of this book, as well as for the good we are convinced it will effect. The publication of the book itself is another proof of the beneficent agency of woman in the mental improvement and moral education of our species; and heartfelt must be the gratification experienced, when many minds and hearts assure her, as we gladly do, that in this labour of love she has faithfully fulfilled her "Mission."

MONTHLY RECORD.

NOVEMBER 1, 1839.

THE Annual Meeting of the Remonstrant Synod of Ulster was held, July 16 and 17, at Newtonards. The Rev. J. Mitchell, of Newry, preached from Matthew ix. 36. After sermon, twenty ministers and twelve elders answered the roll-call. The Rev. J. Mitchell was elected Moderator for the ensuing year, and the Rev. W. Porter continued as Clerk. The following resolution was passed at the close of the second day's proceedings: "That we congratulate all our friends and brethren upon the unanimity and concord which have distinguished this meeting, and which have invariably marked our annual assemblies, since we first formed ourselves into a separate church. We further congratulate them on the rapidly increasing progress which the cause of freedom of religious inquiry is daily making both at home and abroad; of which a striking instance has lately been displayed, in the secession of a great number of ministers and congregations from the General Assembly of the Presbyterian Church of the United States of America.

CONSECRATION OF THE CHURCH OF THE MESSIAH, NEW-YORK.—An immense crowd of beauty, and fashion, and intellect, and wealth, assembled yesterday afternoon at the beautiful new building recently erected by the Second Congregation of Unitarians in this city. This church is named by the Unitarians the "Church of the Messiah;" it is situated in the most fashionable part of the city, in Broadway, facing Waverley Place; and will, we have very little doubt, become the most fashionable place of worship in this church-going city.—The church is very simple in its construction, but very elegant; the expense of erecting and completing it was 100,000 dollars. It is most substantially built, in the cas-

tellated style that prevailed in England between the accession of Henry VII. and that of Elizabeth. The interior is fitted up in a style superior to that of any other place of worship in the city. It is most beautiful. All the wood of the galleries, the panels, the seats in the body of the church, are white, ornamented with carved work, also white. A plain mahogany rail surmounts each seat, relieving the monotony of colour, without detracting from the chaste and elegant severity of the *tout ensemble*. There are but two small clusters of pillars on each side, to support the gallery, which is a decided improvement upon the cumbrous and heavy plan generally adopted. Four similar small clusters support the organ gallery. Twelve groups of bronzed branch gas-lights are judiciously placed, six on the pillars, and six against the walls; these are sufficient to light the church in a most brilliant manner, without the aid of a chandelier. The pulpit is arranged on a new plan; it is placed in the centre of a narrow platform at the extreme end of the church; it is very capacious, constructed of mahogany, elegantly carved; and resembles closely the handsomely carved Gothic pulpit in Gloucester Cathedral, one of the oldest pulpits in England. The platform on each side is admirably adapted for seating ten or twelve persons on either side of the pulpit; and for this reason, may be used by the leaders or speakers at a public meeting. But perhaps one of the most handsome features of the interior, is the painting of the roof, and wall at the back of the pulpit. The roof, presented to view from the interior, is almost flat in its construction, without any apparent support, except from the walls, and is painted to resemble the simple Gothic work that adorns the nave and roof of Worcester Cathedral. The appearance of the triple pendant is admirably managed. The wall behind the pulpit is painted *in fresco*, and the design is very similar to many of the Gothic churches on the continent of Europe. It represents the interior of a church, in the purest style of Gothic architecture: the drawing and perspective is beautifully done; the view down the long aisle, the painting in dusk, the pillars, the fretted roof, the Gothic arches, are all extremely natural, and at a very short distance have the appearance of reality. The eye is so much relieved by this arrangement, that the church looks of an almost interminable length: this effect is also increased by the construction of the platform on which the pulpit is placed. At either end of the platform is a small retiring room. The seats are all elegantly cushioned, and the backs of them are covered with a white silk woven fabric, to correspond with the cushions; so that the whole interior has an appearance of lightness, neatness, simplicity, and elegance, as pleasing and refreshing to the eye

as it is novel.—Thus much for the church. The interior was crowded. The congregation present on this occasion was perfectly in keeping with the place and the proceedings. Two-thirds were ladies. The whole of the arrangements was one brilliant, triumphant display of the ascendancy of science, beauty, philosophy, painting, poetry, architecture, eloquence, intellect, and literature, over superstition, folly, ignorance, and bigotry.—The ceremony of consecrating the church was very simple. Three other clergymen, with the Rev. Orville Dewey, ascended the platform and took seats behind the pulpit. One spoke in prayer, another gave out the hymn, a third read a chapter and prayed, and Mr. Dewey gave out a Psalm; this was sung very sweetly—the solo by a young lady possessing a very rich, full, and melodious voice. At the close of the hymn, Mr. Dewey read his discourse, commencing with the words, “Holiness becometh thy house, O Lord of Hosts.”—(From the *New-York Herald* of May 3, 1839, inserted in *Christian Reformer* for October.)

KENT & SUSSEX UNITARIAN CHRISTIAN ASSOCIATION.—At the Annual Meeting at Battle, July 10, Mr. George Kenrick discoursed from Rev. ii. 5, “On the Means for the Revival and Advancement of Genuine Christianity;” and the reporter, Mr. J. E. Mace, remarks, that “if all ministers were to preach such discourses, and all our people would give diligent heed to them, the aggregate meetings of Unitarians would not be so much required for the purpose of stirring them up to active zeal, as to report most favourably and joyfully to each other, and to the world, of the delightful progress of Christian truth and genuine religion.”—At the meeting of the society for business, an application to the British & Foreign Unitarian Society for small tracts for general distribution among the members, with the recommendation that they should make use of them as silent missionaries for the diffusion of just and liberal views of Christianity, was suggested, and agreed to, as peculiarly called for at a crisis when the powers of religious and moral light, and those of darkness, seem to be drawn out in hostile array against each other, and when Unitarians seem summoned forth to form the van in the general march in opposition to the formed ranks of pseudo-Athanasianism.—Mr. Bradshaw, whose zealous ministerial services are devoted to Unitarianism at Cranbrook, warmly advocated the measure, and generously proffered 100 copies of his “Materials for Thinking” to the use of the Society. About sixty of the friends sat down to a common repast, when the chair was very ably filled by Mr. Talbot, whom our reporter, in allusion to the

place of meeting, "beneath the walls of that venerable edifice, Battle Abbey," denominates "the leader of the little band there gathered together," and proceeds to characterise the several speakers as champions for that truth which imparts real freedom. These he describes as "boldly responding to the sentiments offered from the chair, which, touching upon truth, freedom, both of body and mind, Christian unity and charity, touched also the chords of hearts actuated by vital Christianity."—Thus the afternoon glided profitably and pleasantly to its close, several friends dropping in as the hours passed, "to enjoy the flowings of what is more cheering than the juice of the grape—those of the soul."—*Christian Reformer*.

WESTERN UNITARIAN SOCIETY.—On Wednesday, July 17, the Annual Meeting was held at Plymouth. The Rev. Dr. Perry, of Exeter, conducted the first part of the service, and the Rev. George Armstrong, of Bristol, delivered a most interesting, eloquent, and powerful discourse, from 2 Cor. v. 19.—At the close of the service, the Rev. H. Acton, of Exeter, was invited to preside while the usual business was transacted. The Secretary gave a very encouraging account of the state and prospects of the Society. Several new members were proposed and elected, and it was decided that the next meeting of the Society should be held at Yeovil.—At three o'clock, the members and friends dined together at the Royal Hotel: John Bayly, Esq. was called to the chair, and W. B. Cudlipp, Esq. of Tavistock, to the vice-chair.—Among those present were the Rev. G. Armstrong, Rev. H. Acton and Dr. Perry, of Exeter; Rev. R. K. Philp, of London; Rev. J. Crompton, of Frenchay; Rev. G. Hill, of Crumlin, Ireland; Rev. W. Evans, of Tavistock; Rev. J. R. Robberds, of Yeovil; and the Rev. W. J. Odgers: W. Colfox, Esq. of Bridport; W. Blake, Esq. of Crewkerne; W. Browne, Esq. and Mr. J. Philp, of Bristol; B. P. Pope, Esq. of Exeter; J. Cox, Esq. of Honiton, &c. &c.—At six o'clock the same evening, about 200 ladies and gentlemen took tea together at the hotel.—After tea, John Bayly, Esq. again occupied the chair. Various sentiments were proposed and responded to by the ministers and other friends. The Rev. G. Armstrong, in reply to an earnest expression of thanks for his services, delivered an interesting and excellent address on the present position and duties of Unitarian Christians. With the subject of "National Education," the chairman connected the name of the Rev. H. Acton, who made a very eloquent and powerful appeal in favour of the general education of the people; the Rev. Dr. Perry spoke on "the Catholic Church"—the one universal Church of Christ; the Rev. R.

K. Philp, of London, gave some interesting details on the subject of Domestic Missions; the Rev. G. Hill delivered an excellent speech on "Unitarianism in Ireland;" and the Rev. J. Crompton, of Frenchay, forcibly described the claims of "Sunday-schools" on the attention and exertions of all who wish well to the rising generation.—About ten o'clock, the Rev. Henry Acton closed this very interesting meeting by an appropriate prayer; and the friends separated, apparently much gratified by the proceedings of the day.—On the following evening there was a public religious service at the chapel. The Rev. R. K. Philp conducted the introductory part of the service, and the Rev. Henry Acton preached to a very numerous congregation.—On Sunday the 21st, the Rev. George Armstrong preached twice at Plymouth. In the evening, the chapel was so crowded that a great many persons were unable to find seats. There were many Trinitarians present, some of whom were powerfully impressed by the discourse, and were led to think more favourably than before of the "sect everywhere spoken against."—About a thousand tracts were given away at the chapel doors after the service.—*Christian Reformer.*

OPENING OF THE NEW UNITARIAN CHAPEL, MANCHESTER.—On Sunday, September 1, this beautiful edifice (situated nearly opposite Clifford-street, Upper Brooke-street) was opened for divine service, for the Congregation formerly assembling in Mosley-street, and of late meeting temporarily in the School-room, Lower Mosley-street, under the ministry of the Rev. John James Tayler, B. A. The Chapel was crowded in every part. The Rev. J. J. Tayler conducted the morning service of prayer and praise, which was opened with Watts' hymn, "Before Jehovah's awful throne." The other hymns were, "Lord! at this sacred hour" (Bulfinch); "Hear, gracious Father, from thy throne" (Doddridge); and "The Lord will come and not be slow" (Milton). These were sung by a numerous and efficient choir, Mr. G. M. Ainsworth presiding at the organ, which has undergone cleaning, improvement, and beautifying, and is well adapted to the size of the chapel. The sermon was preached by the Rev. J. Martineau of Liverpool, from Luke xvii. 20, 21. In the afternoon, the service commenced (as it is to continue) at half-past three o'clock, with Heber's hymn, "Hosanna, Lord, thine angel's cry;" the other hymns being, "Blessed Spirit! Comforter!" that of Mrs. Hemans, "Father! who art on high!" and C. Wesley's, "Peace be to this congregation." The devotional service was conducted by the Rev. B. Carpenter, of Nottingham; and the sermon was preached by the Rev. J. G. Robberds, of Cross-street Chapel, Man-

chester, from Philippians ii. 15, 16. The Chapel was almost as numerously attended as in the morning. Besides the officiating ministers, there were present at one or other of the services other ministers from the neighbourhood. The Chapel (the corner-stone of which was laid on the 8th September, 1837, the walls being at that time level with the floor) is a handsome stone edifice, from an original design, by Mr. Charles Barry—who was present during the services—the architect of the new houses of Parliament, of the free grammar-school of King Edward VI., Birmingham, and of the Royal Institution and the Athenæum in this town. The style of architecture of this Chapel is what is designated the mixed or English; and probably there are few ecclesiastical edifices in the kingdom possessing more claims to attention, both externally for its simple elegance, and internally for its general effect and fitness for the purposes of public worship. The west, or entrance-end, has a cathedral-like appearance, chiefly the result of a bold arch, enclosing Gothic folding-doors, and a double-arched window above, between light, elegant pillars. The corners, as well as both sides of the building, are flanked by massive stone buttresses, surmounted by crocketed pinnacles and a high pointed roof, covered with green slates. The sides of the Chapel are respectively divided by eight buttresses into seven bays, each containing a high arched window. The east, or vestry-end, has a circular window, below which is an attached, projected building, comprising a convenient vestry and a committee-room, each about fourteen feet square. The entrance to the Chapel has two porches; stairs on each side of the outer arch communicate with the organ gallery and small galleries which form its wings, all being over the porches, and not projecting at all into the body of the Chapel. The inner porch opens into lobbies, through which are entrances to the floor of the Chapel. The position and form of the west end galleries, placed as it were in arched recesses, and there being no other gallery, contribute to a pleasing and novel effect, which is produced in the interior by the lofty space terminating in an arched roof, approaching to the pointed or lancet form. The dimensions of the Chapel are 73 feet by 37 feet, inside measure. The Chapel contains on the floor, eighty-eight pews, and four in the small galleries; and will furnish accommodation altogether for upwards of four hundred and fifty persons. There are two side aisles, as in the late Mosley-street Chapel, dividing the pews into three tiers, all on the level; and the building can be warmed by means of hot water passing under the flooring, and the warm air from which ascends through gratings bordering the aisles. The pulpit is a handsome structure, in perfect harmony with the

style of architecture, which is preserved throughout the edifice: it stands beneath the circular window, within the rails of the communion table, at the east end of the building; and, connected with it, so as to form detached wings, are two desks—that on the north side, near the vestry door, being the minister's reading desk, and that on the south side, near the door of the committee-room, the clerk's desk. The table for the Lord's Supper is in front of the pulpit. The cost of the land around (which is hereafter to be surrounded with a handsome iron palisading, in harmony with the style that pervades the building), and of the edifice itself, which was erected by Messrs. Bowden and Edwards, is between £8000 and £9000. We understand that already all the seats are let, with the exception of about half-a-dozen.—*Christian Reformer.*

BOLTON DISTRICT UNITARIAN ASSOCIATION.—The Twenty-seventh Half-yearly Meeting was held at Rivington, on Thursday, September 26, 1839. The religious services were conducted by the Rev. W. Probert and the Rev. F. Baker, the latter of whom preached a discourse from Ephesians iv. 15, 16; the object of which was to exhibit the points wherein the worship of Unitarians agreed with, and wherein it differed from, other Christian denominations. The preacher's design throughout was to recommend a stricter union among the body. The chapel was very well filled, numerous strangers being present, especially from Bolton and Walmsley. Ninety-five partook of the refreshment of tea. At the meeting afterwards, this number was considerably increased; and Robert Andrews, Esq., of Rivington Hall, officiated as chairman. Many sentiments connected with the interests of religious truth and the progress of liberal opinions, were delivered by the speakers who took a part in the proceedings. The Rev. James Taylor adverted to the increasing political strength of the Unitarians; the Rev. H. Clarke reviewed the present state of our opinions; the Rev. J. Whitehead advocated civil and religious liberty; and C. J. Darbyshire, Esq. urged the importance of education being national and unsectarian. The congregation responded to the sentiments of their minister, who welcomed the Association to Rivington; and the proceedings terminated, having afforded an agreeable afternoon to all who attended them. The Spring Meeting in 1840, was announced to be held at Park Lane; when it is expected the Rev. F. Howorth will be the supporter, and the Rev. W. Probert the preacher. F. BAKER, Sec.

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REVIEW.

The Proper Humanity of our Lord Jesus Christ: a Lecture, delivered in Christ Church, Liverpool, Feb. 27, 1839. By the Rev. John Jones, M. A. Minister of St. Andrew's. Liverpool, Perris: Hamilton, Adams, & Co. London.

There is One God, and One Mediator between God and Men, the Man Christ Jesus: a Lecture, delivered in Paradise-Street Chapel, Liverpool, March 5, 1839. By Rev. Henry Giles. Liverpool, Willmer & Smith: John Green, London.

IN the Syllabus which announced the topics of the Lectures in this controversy before their delivery, Mr. Giles stated his subject in the words of the preceding title, being those of the Apostle Paul, in 1 Tim. ii. 5, expressing the two great doctrines of Unitarianism, as held by him—namely, the Unity of God, and the simple Humanity of the Mediator, Jesus Christ. This statement of Unitarian doctrine in the language of Scripture, it appears, excited the jealousy of the opposite party. Mr. Jones could not view with indifference, the adoption of this text as an appropriate foundation of Unitarian discourse. He must rescue the passage from the hands of the heretic, or at least prove that he has as much right to it as the other. He asserts his claim on it; he, too, takes it for his text, and professes to make it the subject of his exposition; he, too, is zealous for its statements. But, how does he manifest his zeal?—shall we say, his *new* zeal? By devoting a small part of his sermon to the text, and then darting off to other topics, altogether foreign to it. For a short while he dwells on the humanity of Jesus, which he represents as the common humanity of our race; but soon he leaves this important fact, and all the great uses that are derivable from it—a subject so rich in interest, and so fitted for edification—

in order to enlarge on the *miraculous conception*, the *pre-existence*, the *Deity* of that being whom Paul simply describes as the “Mediator between God and men, the *man* Christ Jesus.” On these latter topics, so foreign to his text, and on the mysteriousness of the union of the two opposite natures in one person—a union, which though it cannot be explained, must nevertheless be believed—the greater part of his sermon is occupied; and yet, Mr. Jones calls it a Lecture on the “*Proper Humanity* of our Lord Jesus Christ”!

We shall not, however, cavil about the inappropriateness of the title, but proceed to consider some of the passages of Scripture which he has adduced, not to illustrate his text, but to prove, that in addition to it, we must believe that Christ pre-existed as God before he became man; and since his incarnation, has been both God and man, by “unity of person” without “confusion of substance,” to use the quoted language of the Athanasian Creed. In favour of the pre-existence of Christ, Mr. Jones produces, from the Evangelist John, the verses so well known to every one in the least acquainted with Unitarian controversy, “Before Abraham was, I am,” John viii. 58; “Father, glorify thou me with thine own self, with the glory which I had with thee before the world was,” xvii. 5. Mr. Jones considers the interpretation absurd, which refers these verses to the foreknowledge and appointment of Christ in the Divine Mind, before his actual existence; but this interpretation is not to be destroyed by a sneer. It conforms sufficiently with a peculiarity of Scriptural language, of occasional occurrence, and to which Paul alludes, when he says, that God “callethe those things which be not, as though they were,” Rom. iv. 17; that is, calleth the future, past, because he foreknows its coming, and is as certain of it as if it already were, or had been. Unitarians have a perfect right to apply this interpretation to the texts in question, and they are even justified by the example of Trinitarians, as Mr. Giles reminds us:—

“Orthodox commentators,” says he, “are aware that the idiom of the New Testament frequently uses the tense grammatically past, to signify events which are actually future. I ask those critics, what they have urged, what they usually

urge against Roman Catholic controversialists, who, in proving the doctrine of Transubstantiation, quote the text, 'This is my body which *is* broken for you'? What says the Protestant opponent? Oh, it is a mere idiomatic expression, by which an event is represented as complete, which is yet to be accomplished. In like manner, and with a like interpretation, we hear the Orthodox use the phrase, 'The lamb *slain* from the foundation of the world.' They have in this case no scruple to speak of that as actually existing, which was merely contemplated in eternal foreknowledge. If it be said that all events are present to the mind of God, so, we answer, are all persons, and so was Christ. This view of the subject has satisfied many reflective, and, whatever our opponents may think, many able and honest minds."—*Giles' Discourse*, p. 16.

Mr. Jones refers to another set of passages in proof of the pre-existence of Christ, such as these: John vi. 32–35, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.—Jesus said unto them, I am the bread of life." Verse 38, "I came down from heaven, not to do mine own will, but the will of him that sent me." Verse 41, "The Jews then murmured at him, because he said, I am the bread which came down from heaven," &c. Now, on such verses as these, let us just put a question to the Trinitarian lecturer, Is the language of Jesus to be construed literally or figuratively? We do not insist on his adopting the alternative we adopt,—let him take his choice. If it be said, Christ is to be understood literally, as speaking of an actual *personal* descent from heaven, then let us apply this mode of interpretation to the other parts of the passage and surrounding context. If Christ came down *personally* from heaven as the true bread, which giveth life unto the world, then he tells us, that this very "bread that he will give is his *flesh*," v. 51; "my flesh is meat indeed, and my blood is drink indeed," v. 55; and that it is necessary to eat the one, and drink the other, in order to the possession of eternal life, verse 53. "*This*," he concludes, "is that bread which came down from heaven; not as your fathers did eat manna, and are dead. He that eateth of this bread (*viz.* Christ's flesh and blood) shall live for ever," v. 58. Now, if we interpret Christ's statements here literally, it is thus proved, not only that

he came down from heaven, as Trinitarians believe, but that he came down in real *flesh* and *blood*, in human nature, not in a Divine nature, for that is not stated. And it is also proved, that this flesh and blood, being the true bread which came down from heaven, must be actually eaten and drunk as the means of human salvation. Now, will Mr. Jones, or any of his brethren, pursue the *literal* interpretation of Christ's language to this its legitimate conclusion? Certainly, we believe, they will not. Let them, then, adopt the other alternative,—that Christ spoke *figuratively*, as he himself informs us he did, at v. 63, where we find a key of interpretation to all the language we are referring to, the Saviour himself declaring, that not literally to his flesh and blood, but to his *words*—his doctrines, he alluded, when speaking of the true bread which came down from heaven, the nourishing food of salvation. “It is the spirit,” says he, “that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.” Adopt this view of the subject, and what follows? Is it not evident, that the Trinitarian notion of a pre-existent Christ, who *personally* came down from heaven, must be abandoned, so far as the preceding passages, and others similar, are concerned; and that all that is implied in them, is the statement, that the Saviour's words, his doctrines, are of heavenly origin—the food of moral nourishment unto salvation, sent down by divine Providence into the heart of Jesus, by him to be distributed and imparted to all who believe in him, and receive his declarations as those of God? The words of Christ, his enlightening, morally improving doctrines, were the heavenly gift referred to; or else, the same truth is exhibited in another form, namely, that Christ's *commission to teach* was of divine origin, which is all that the figurative interpretation will allow in that passage,—“I came down from heaven (that is, was commissioned by the Deity) not to do mine own will, but the will of him that sent me,” and in whatever other passages similar expressions occur.

After all that Mr. Jones thinks he has proved, concerning the pre-existence of Christ, he is far from being satisfied, until he has also established, to his own con-

viction, that in that state of pre-existence he was nothing less than the Supreme Deity. The Arian doctrine of a pre-existent Being, subordinate to the Supreme God, is of no value in his estimation. "What avails it," he exclaims, "after all, to admit the pre-existence of Jesus Christ, and still to differ so widely as to the *nature* of that existence? So widely, did I say? The difference, alas, is infinite!" p. 232. Hereupon, he proceeds to quote some of the passages which are generally considered by his party as proving the Supreme Deity of Jesus Christ. A few of the controversial passages usually quoted on this head, we have already noticed in reviewing Mr. Byrth's discourse. In considering Mr. Martineau's next lecture, entitled, "The proposition 'that Christ is God,' proved to be false from the Jewish and the Christian Scriptures," we shall have a more appropriate opportunity of discussing the subject further. We, therefore, in the meantime, dismiss it with one general observation; namely, that it appears to us absurd to expect any conversion from Unitarianism to the belief of the Supreme Deity of Christ, in consequence of the array of a few texts, produced by an orthodox lecturer, when such texts are either carelessly repeated like words of rote, without reference to consistency, the nature of the case, or the genius of Scripture language; or are of ambiguous import, determining nothing positively for one side or the other; and, therefore, to be interpreted by the *general tenor* of Scripture, and its numerous unequivocal declarations in favour of the two great points of Unitarian belief, that "there is one God, and one Mediator between God and men, the man Christ Jesus."

It is truly lamentable to observe the manner in which Mr. Jones attempts to defend the palpable contradiction of a Being at once God and man, omniscient and ignorant, omnipotent and weak, suffering and yet impassible—under the plea, that it is a *mystery*. Speaking of the union of two natures in one Christ, he says:

"Here lies a mystery; and therefore, I added, mysteriously united! We cannot tell, because it has not been revealed to us, how two natures so dissimilar could be united together, or how, on the supposition of their being united, they could yet be kept so distinct in their operations, as that

the manhood should remain as feeble and infirm in itself, and the Godhead as uncontrolled in its majesty and omnipotence, as if no such union had taken place. Here is confessedly a mystery. I cannot comprehend it. But shall I therefore reject the doctrine? What! because I cannot understand it!"—*Jones' Discourse*, p. 238. "The solution of this mystery," he affirms, "it were folly and presumption in the extreme to attempt. The name of our Emmanuel is 'Wonderful'; and his nature answers to his name. It is wonderful to angels, and can it be familiar unto men? No! Mystery, mystery, mystery, is involved in it."—p. 240.

Now, that there are mysteries—that is, things unknown to us, or things partly known, and partly transcending our comprehension—cannot be denied. But, then, these things, so far as they are unknown, are not doctrines; they are not subjects either of affirmation or negation. If they are unknown, if the veil of mystery overhangs them, we are thereby shut out from contemplating them; they are those secret things of God, which are not revealed to us (Deut. xxix. 29), concerning which, therefore, we make no pretensions to knowledge. We do not preach and teach them as matters of *revelation*, as Mr. Jones does the mystery of a two-fold Christ in one person; we do not call mysteries, as he and his brethren do, doctrines of human belief—much less do we take a palpable contradiction, and styling it a mystery, proclaim it to be an essential part of saving *revelation*. On this subject, Mr. Giles has observed,—

"We maintain, that a mystery is properly no doctrine, for it can neither be affirmed nor denied. The lecturer observed, that there are mysteries in life and nature. If by such, he meant facts which we do not fully comprehend, or ultimate facts beyond which we cannot penetrate, he is right. But of these we assert nothing—of these we deny nothing. * * Among other questions, we are asked, if we know how a grain of wheat germinates and fructifies! Without hesitation, we reply, No. And not only do we not understand this *how*, but many others which might seem very much simpler. But where, I ask, is the analogy? A grain of wheat is buried in the earth, and the spirit of Universal Life prepares it for reproduction; and in the harvest it comes forth abundantly multiplied, to make glad the hearts of men. On this point, I am equally willing to confess my ignorance and my gratitude. All the facts are not known to me; but

such as I do know, are perfectly consistent with each other. If I am told, that I know not how a grain of wheat germinates, I admit it without hesitation; but I should certainly be startled, if I were told, that, besides being a grain of wheat, it was also, by a mysterious compound of natures, the planet Herschel, or the archangel Michael. And yet, this does not amount, by infinite degrees of self-contradiction, to the assertion, that the same being is God and man; that one part of the nature is weary, and hungry, and thirsty, bowed down by every want and grief, while the other is resting in peace and blessedness; that in the same person, there is one mind which is ignorant of that which is to come in a day, and another, in which reside the secrets of the universe, of time and of eternity.”—*Giles’ Discourse*, p. 20, 21.

There being little in Mr. Jones’ sermon worthy of further notice, we pass to that of Mr. Giles, which is in striking contrast to it. The zeal which the Trinitarian lecturer exhibited for the text common to him and his opponent, soon declined. On the other hand, Mr. Giles’ zeal is throughout sustained, and fervent. His discourse is altogether a glowing and truly rational exposition of the great truths contained in the statement of the Apostle, that “there is one God, and one Mediator between God and men, the man Christ Jesus.” This contrast reminds us of the judgment of Solomon (1 Kings iii. 16–28) concerning the two mothers who contended for the living child. Whether in the parallel case of the two lecturers, the real owner or appropriator of the common text be Mr. Jones or Mr. Giles, the readers of both their sermons will have no difficulty in determining, when they contrast the real interest and fervour of the one, with the lukewarmness and inconstancy of the other towards it.

Mr. Giles opens his discourse with an exposition of the unity of God: “There is One God.” The rest of it is devoted to the description of Christ, under the two following heads: “What, in Christian views, is Christ the Man; and what is Christ the Mediator.” The latter topics are his principal concern, yet we cannot forbear quoting a portion of his illustration of the former head:—

“The heavens declare the glory of God, the firmament sheweth his handy-work. Day unto day uttereth speech, and night unto night sheweth knowledge; and, that God is One, is proclaimed in this speech, and manifested in this

knowledge. It gleams in the light, it breathes in the air, it moves in the life of all created nature; it is the harmony of creation, and the spirit of Providence—the inspiration of reason, and the consistency of wisdom. The existence of One Supreme Intelligence is the testimony of nature, and to the same import are the testimonies of Scripture. We are told, and told it in every variety of tone, that to believe ‘one God in three persons,’ is absolutely necessary to salvation; yet we may read from Genesis to Revelation without finding such a doctrine, either as a statement of truth, or a means of sanctity: but the simple and unqualified declaration, that God is one, without any of these dogmatical distinctions which men of later ages have invented, I need not tell a Bible-reading audience, is interwoven with the whole texture of revelation. It was that for which Abraham left his home, and went forth a wanderer from his family and his nation; it was that for which Moses refused to be called the son of Pharaoh’s daughter, and for which he chose rather to suffer affliction with the people of God; it was that over which he had long thought in his shepherd-life in an Arabian wilderness; it was that with which he was more deeply inspired in the solemn retirements of Mount Horeb; it was that to which all his laws and institutions pointed. Our Saviour took the doctrine as a known maxim; and in this, his disciples followed him. We have, then, the truth brought down to us through Scripture, in patriarchal tradition, in Mosaic legislation, in the poetry of prophets, in the words of Christ, in the preaching of Apostles,—and we have it brought down to us without one of those distinctions with which it has been since surrounded by theological ingenuity. We are zealous in the assertion of it, not for its mere metaphysical correctness, but for its moral power and its moral consistency. It does not divide our hearts, and it does not confuse our heads. It leads our minds up to one Spirit, infinite in power, infinite in wisdom, and infinite in goodness. Without confusion or perplexity, we can trace God in all, and all in God—in the atom that trembles in a sunbeam, as in the planet that moves in boundless light—from the blush of a flower to the glory of the heavens—from the throb of an insect to the life of an immortal. The Unitarian faith in the Universal Father is clear, simple, and defined; inflicting no violence on our understandings, and raising no conflicts in our affections. One, and one in the strictest sense, is our Parent, one is our Sovereign, one is our highest Benefactor, one is our Protector and our Guide, one is our Deliverer and Sanctifier; one has bestowed all we possess, one alone can give all we hope for; one is holy who demands our obedience; one is merciful who pities our repentance; one is eternal in whose presence we

are to live; and therefore, whether we present our adorations in dependence, or bow down in submission, or send forth our praises in gratitude, there is One and but one to whom our aspirations can ascend, and to whom our hearts can be devoted. Thus impressed, we must feel united to one Father in filial obedience, and to all men in a common and fraternal relationship.”—*Giles’ Discourse*, p. 4, 5.

Mr. Giles, after this, advances to the more prominent topics of his lecture,—Christ as a Man, and Christ as the Mediator. The first of these subjects he introduces by reference to the numerous declarations of Scripture, by which the proper and simple humanity of Christ, without allusion to any other nature, is supported,—of which numerous declarations he at this stage quotes but few, but among them, that most distinct and remarkable one of our Lord himself to the Jews, “Ye seek to kill me, a *man*, which hath told you the truth, which I have heard of God.” Mr. Giles then proceeds as follows:—

“The impression of a simple humanity was that which he [Christ] left on the minds of his countrymen. What other impression could they have of one whom they daily saw amongst them as of themselves?—who came, weary, to rest in their habitations; who came, hungry, to sit at their boards; whom they met in their streets sinking with fatigue; whom they might see upon their wayside, asking drink from a well; one whom they saw weep over their troubles, and rejoice in their gladness. Nay, the very intenseness of his humanity became a matter of accusation. To many it seemed subversive of religion. That spirit which sympathised with human beings in their joys and woes—which not only loved the best, but would not cast out the worst—was what those of strait and narrow hearts could not understand. * * * It was this truth and fulness of humanity which made Jesus hateful to the Pharisees, but loved and blessed by the poor; it was this that made the common people hear him gladly, and gave his voice a power which they never felt in the teachings of the Scribes; which drew crowds around him, in wilderness and mountain, that hung raptured on the glad tidings which he preached. The flatterers of Herod, on a particular occasion, cried out, ‘It is the voice of a God, and not of a man’; but no one ever thought of insulting Jesus with such an exclamation.”—p. 8, 9.

“The greatest miracles of Jesus disturbed not the conviction of the Jews in his simple human nature. The woman of Samaria, wondering at once at his charity and his knowledge,

called her neighbours to see a *man* who told her all things whatsoever she did. She asked them then, Is not this the Christ? The blind man, awakened by his touch from thick darkness into the marvellous light of God's creation, describes him but as a *man* who anointed his eyes. The Jewish officers, struck dumb before his wisdom, declare that never *man* spake like this *man*. The Jews who stood around him and saw Lazarus, whose body had been already dissolving, come forth quickened from the grave, beheld in him but the powerful and loving friend. The multitudes of Judea, who in desert and city were amazed at his wonderful works, simply 'glorified God who had given such power unto men.'—p. 11.

We must pass over some other of Mr. Giles' illustrations of the impression left by Christ, that he was simply a man, in order to follow the lecturer as he enters the presence of the Apostles, and describes how they, like their Master, proclaimed no other opinion of him, than that he was simply a man. And here, as we have room only for a part of what is stated, we shall confine attention to one passage, and that *principally* with reference to one remarkable point. It is said by Trinitarians, that the guilt of the Jews in crucifying Jesus, amounted to nothing less than that of rejecting and crucifying a God-man; and that Unitarians diminish and extenuate this awful guilt, by representing Jesus simply as a man. For our part, we profess neither to extenuate nor exaggerate. We refer to the record for the fact of the case, observing, that if the guilt of the Jews were of the nature which Trinitarians give it, we should surely hear of this from the Apostles; especially we should find Peter, on the day of Pentecost, when the murder of Christ is distinctly referred to, putting it in this light, as necessary to a full conviction of the Jews' actual guilt, without which conviction there could be no complete conversion to righteousness. But do we find Peter reproving the murderers of Christ for the crime of killing a God-man? Quite the contrary. He speaks of Jesus simply as a man. But let us hear Mr. Giles describe this subject:—

“The Spirit of Promise came. The cloven tongues of fire fell upon them: that beautiful emblem of the eloquent spirit of the Gospel, that was to carry light and heat to the hearts of all generations, and through every language of earth; that beautiful emblem of a Christianity which might exist in

many forms, but be at the same time enlightened and inflamed by the soul of a common charity. Multitudes from all nations were collected in the Holy City; under the influence of recent and solemn events, Peter rises to address them. The tragedy of Calvary was yet fresh in the general imagination—the stain of a slave and malefactor's death, was still dark on the forehead of Christianity. This surely was the time to cover the ignominy that lay on the humanity of Jesus, by proclaiming the resplendent glory of his godhead? This was especially to be expected from Peter. He had, on a preceding occasion, spurned the idea of such a shameful death, though coming from Christ's own lips; now was the time to pour the glory of the God over the humiliation of the man; he too, who in an hour of weakness denied his Master, was the one who in the time of strength and repentance would be most ready to vindicate and assert his highest honour. It is said, that the Apostles were not thoroughly inspired, and did not fully know Christ, before the day of Pentecost. But *this was* the day of Pentecost. If, besides, it was the speaker's object—as indeed it must have been—that Christ should be rightly and widely known, now was the opportunity to send forth his name and nature through every kingdom and in every tongue. If, according to the doctrine some time since propounded in Christ Church, the sin of the Jews was dark in proportion to the grade of being in which we place the Saviour, now was the time, while the event was recent, to strike their hearts with terror and compunction. Contrast, then, these natural, these fair and unexaggerated expectations, with the actual speech of Peter,—and without a word of comment, the contrast is itself the strongest argument. ‘Ye men of Israel, hear these words: Jesus of Nazareth, *a man, approved of God*, among you, by miracles and wonders and signs which God did by him in the midst of you, as ye yourselves also know: him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it.’—Acts ii. 22–24. Had you been listeners to this address, I ask your candour, I ask your intellect, could you conceive that the Apostle was speaking, not of a glorified man, but of an incarnate Deity? No, certainly.”—p. 13, 14.

Mr. Giles has not failed to assert the Unitarians' belief in the moral perfection of Christ, which our opponents say we deny. He has also exposed, as we have already alluded to, the refuge of mystery, within which Mr. Jones

sought to shelter his untenable position—the absolute contradiction, indeed—of one person being at the same time infinite and finite, almighty and subject to weakness, omniscient and yet ignorant. He has defended the character of Dr. Priestley from the calumny of his enemies; and powerfully overthrown the fallacy of making numbers the test of truth. If, in the two last cases, he has diverged from his subject for a little, it has been only in consequence of statements made by his opponent, to which it was necessary to reply. His replies, indeed, form two beautiful episodes, which we should gladly quote did our space allow. In the second branch of the description of Christ, in which he is regarded as our Mediator, Mr. Giles has ably contrasted the opposite views entertained by Calvinists and Unitarians. The unwelcome, the repulsive light, in which the saving help of Christ is placed by Calvinists, is a subject, however, to which we deem it unnecessary here to revive attention. We prefer being reminded by Mr. Giles, of the positive benefits of the mediation of Jesus, according to the humanitarian view, which we deem the Scriptural view of it:—

“ The Mediator which we require, is one who would guide, and not confound our nature; who would ennoble, but not perplex it. We would look for a Mediator, by whom we should receive the light and truth of God, and heaven to our souls. We need to see the capacities, the duties, and the destinies of our kind, in one who is perfectly, but yet simply, of ourselves. Our sorrows, our sufferings, and our darkness, we regard as but so many reasons why our Redeemer and Saviour should be entirely of our own kind. We require one that should manifest to all, that God is really interested in us. We require one who should show, that we are not shut out from communion with the infinite, the invisible, and the future. We require one who would correct our evils, and yet resolve our doubts. We require one who could sympathise with our weakness. We require one who would show us of what our nature is capable; and thus flash upon us the guilt of our deficiencies, or inspire us with the hope of advancement. We are feeble, and need strength; we are tempted, and need support. Jesus proves to us, that the strength is in us, if we use it; and that the support is at hand, if we choose to apply it. In our transgressions, we are but too much inclined to yield to, or justify ourselves with a guilty sophistry; but our views of Jesus leave us no room

for delusion. Whilst Trinitarianism places most of our religious wants afar off and outside us, Unitarianism fixes them within us. Whilst Trinitarianism demands a Christ which shall reconcile God to us, Unitarianism holds a Christ which shall conform us to God. To us, his word and work is a spirit of life; his word and work to them but dogma and mystery."—p. 26, 27.

"It is said that we have no need of Christ, that, in fact, he has no purpose in our system, that he might be taken from it without creating any loss. We maintain the contrary. We maintain that Christ is our all in all; that he is the impersonation of our religion, that he is bodily our Christianity. Whilst others principally regard him in the retrospect, we have him as a present and a living reality. * * It is only when we look to Christ as really and simply human, that we have any tangible consolation or any solid support. The trials, or temptations, or sufferings of a God, are not only repugnant to our reason, but foreign to our hearts. Such ideas can create no confidence, and therefore can afford no ground for sympathy, and no ground of hope, of strength, or of consolation."—p. 27, 28.

"Our views of Christ make his history of most precious value to us—his life, his death, his crucifixion, and his resurrection. Christ becomes to us the great interpreter of Providence, equally of its fears and hopes. He becomes to us the symbol of humanity, equally of its grief and glory: near his cross we weep over death, and at his tomb we rejoice in the certainty of life. In Christ crucified, we see our nature in its earthly humiliation; in Christ glorified, we behold it in its immortal triumph. As Jesus on the cross sets forth our sorrow, so Jesus from the tomb sets forth our hope. Identified with Jesus in the one, we are also identified with him in the other. We 'behold the man,' and in that man we behold the two solemn stages of our nature, the struggle of affliction and the glory of success. We see the man of sorrow and the man of joy—the man of earth and the man of heaven—the man of death and the man of immortality. We are made more assured of that doctrine to which we fly in every painful turn of life, and in which we seek a deeper and kinder refuge as years and troubles gather over us. Without this persuasion, we feel ourselves creatures weak and desolate; when our pleasures here have sunk, when our hopes here have long since died, how much would we, in this wilderness, desire to lay our heads, as Jacob did, on a cold stone, if, like Jacob, we beheld an opened heaven; but how much more sweetly may we look upon the risen and the living face of Jesus! He was of ourselves; he was identified

with us. I see, then, in Jesus, not the illustration of an argument or of a theory; I see in him the embodiment of human goodness, human affections, and human hopes, and human capacities, and human destinies."—p. 32, 33.

These, and many other passages, strikingly illustrate the necessity of the simple humanity of Christ, as the foundation of human hope, as affording the only direct example of our duty and destiny. Though Mr. Giles has made no observations for the purpose of dispelling the prejudices which in the minds of the orthodox attach to the *term* Mediator—which we think an oversight—yet, it cannot be doubted that he has powerfully illustrated the *subject* of Christ's mediation; and our hearts respond in sympathy to his feeling and energetic description.

MONTHLY RECORD.

DECEMBER 1, 1839.

TENTERDEN JUVENILE BOOK SOCIETY.—The Tenterden Juvenile Book Society, held its Annual Meeting on Wednesday, the 16th of Oct. It consists of 60 members, who subscribe 4s. 4d. per annum. At the close of each year, the books which have been two years in circulation are sold. For some time past, the disposal of the books has been connected with much social enjoyment. On this occasion also, tea was provided in the New School-room, which the ladies had tastefully decorated with the last roses of summer, dahlias, and evergreens. A party, of both sexes and all ages, were assembled to the number of 110, or 120. T. B. Shoobridge, Esq. the Mayor, presided. The thanks of the meeting were voted to the librarian, Mr. R. M. Shipman, and his deputies, Mr. J. Mace and Mr. T. Shoobridge. This Society, though designated Juvenile, consists of members of all ages; and there are works in circulation suitable for all. As many of the parents present, allow their children to bid for books which have become the favourites of these juvenile readers, much amusement is afforded by the delighted eagerness of the young competitors. Though the Society consists chiefly of the members of the Tenterden Congregation, yet there is nothing exclusive in its character. We have amongst our subscribers, Church people, Calvinists, and Methodists; who appear on these occasions delighted to rejoice with us, and to share in our social and intellectual festival. The books

are eagerly read; and it is not easy to estimate the good which has been done, is doing, and will be effected, through the instrumentality of this Society. Some of the members meet once a-month for the purpose of discussion; and a few have engaged to give occasional lectures. E. T.

THE TENTERDEN DISTRICT MEETING.—The Annual Meeting of this branch of the Kent and Sussex Unitarian Christian Association took place on Tuesday, Oct. 22. A beautiful and eloquent discourse was delivered by the Rev. Alex. M. Walker, of Canterbury, on the character of Christ, from John xv. 12. There was a large meeting at the Chapel; and the number of friends who met at the tea-table, 164, was greater than have assembled here on any similar occasion; after the table was cleared, several others joined the assembly. The Rev. Edward Talbot was called to the chair. The meeting was much interested by the Rev. A. Walker's account of the circumstances which led to his secession from the Established Church. The presence of the Rev. L. Holden, now nearly completing his 87th year, and the testimony which he bore to the power of the faith which he professed, to support and animate, by pointing to better things to come, was in itself a practical refutation of the calumny, that the principles of Unitarianism cannot support and cheer in the hour of sickness or of weakness. A like testimony was borne by Mr. Blundell and Mr. Payne, who, after years of anxiety, escaped from the bondage of Calvinism—attained to the freedom of a more Scriptural faith—successfully laboured for many years in the vineyard of their Master, and now rejoice to give the remnant of their strength to that cause to which the vigour of their life was devoted.—The Rev. T. Bradshaw, of Cranbrook, in an earnest appeal, responded to the sentiment, “May every Unitarian, by a holy, pious, and useful life, become the missionary of a pure faith.”—“Prosperity to the Tenterden Juvenile Book Society,” was spoken to by Mr. R. M. Shipman; who, after showing how co-operation may provide the means of knowledge, proceeded to show how knowledge, rightly used, was connected with goodness.—Mr. J. E. Mace, also, made some admirable remarks, illustrative of the connection between science and religion.—“The rising generation, and the education of the people,” gave to Mr. Walker (who is from the sister island) an opportunity of stating to the meeting, the incalculable good which has been effected in Ireland, by the educational plans of a liberal Government; and his deep regret that bigotry, party feeling, and narrow interests, should have succeeded in delaying the attainment of a like blessing for England.—T. B. Shoobridge, Esq. the Mayor of Tenterden, made a

brief, but encouraging address on the subject of civil and religious liberty: he briefly reviewed what had been accomplished in the last ten years; and argued that the memory of the past should give us good hope for the future.—The meeting, which commenced with a short prayer by Mr. Holden, was concluded by the singing of a hymn, and a benediction from the chairman. A little before nine o'clock, the assembled friends departed to their respective homes—doubtless bearing with them impressions of abiding good, as well as the remembrance of happy hours. E. T.

NEW UNITARIAN CHAPEL, DUKINFIELD.—The old Chapel, Dukinfield, has long been in a dilapidated condition, and its dimensions have for some years proved unequal to the wants of the increasing congregation. In the course of last year, the congregation came to the determination to erect a larger chapel, and sought from the architects of the neighbourhood plans and elevations. The terrible storm of Jan. 7, destroyed the windows and injured the roof of the old Chapel, and, except for the purposes of funerals and a marriage, it was not again used by the congregation. Many beautiful and excellent designs were submitted to the congregation, showing a decided advance in the architectural taste of the district. The choice of the congregation fell on a design by Mr. Richard Tattersall, of Manchester. Unexpected difficulties have since occurred to prevent the immediate completion of the entire plan; but should it ultimately be completed, it will exhibit an admirable specimen of the style of architecture that prevailed at the beginning of the fourteenth century. It was then that our architects began to add refinement in the details to the many beauties which characterise their works, and to introduce those changes in the early English style, which immediately precede and ultimately form and distinguish the decorated style. The plan of the Chapel is cruciform, with a lofty nave and transepts, lighted by clerestory windows, the nave having aisles lighted by lancet windows. The west front, according to the original design, is adorned by two octagonal turrets, surmounted by lofty pinnacles, the highest parts of which will be seventy-three feet from the ground. Between the turrets are three boldly-recessed doorways, connected together by rich canopies and mouldings, and deeply-cut tracery. Immediately over the doors is a four-light window, formed with shafted mullions and jambs. Above the window in the gable, will be placed the clock-dial, in the form of a multifoil, and in the intervals of the cusps will be placed the figures of the dial. The lofty gable is to be surmounted by a richly-carved finial. All the exterior walls of the building are to be of the best Yorkshire

stone. The extreme length of the Chapel will be ninety-four feet, and the width across the nave and aisles, fifty feet; that across the transepts, sixty-one feet. It will contain sittings for nine hundred and seventy-seven persons. The entire cost of this building, whenever completed, will be £5000. Owing to the very depressed state of trade in this part of the country, it is thought desirable not at once to incur this heavy expenditure, but to substitute a temporary and plainer west front, which will reduce the cost to £4000. Towards this, £3000 have been subscribed by the congregation. The necessary contracts were entered into early in the spring, and the excavations for the foundations, for vaults and cellars, which were deep and expensive, were at once commenced. The building having been raised as high as the base course, the congregation and their friends were on the 26th day of June invited to attend the ceremony of laying the corner-stone. This was performed by Samuel Ashton, Esq. of Pole Bank, Co-Trustee with Thomas Gisborne, Esq. M. P. of the Dukinfield estate. A very large concourse, consisting of the members of the congregation, and their friends from Manchester, Hyde, Stockport, &c. witnessed the ceremony. There were also present the following ministers, —Rev. J. J. Tayler, Rev. W. Gaskell, Rev. W. Johns, Rev. W. Mountford, and Rev. Abraham Bennett of Manchester; Rev. Robert Smethurst of Monton; Rev. C. Wallace of Altringham; Rev. J. Brooks of Hyde; Rev. W. Smith of Stockport; Rev. T. Williams of Macclesfield; Rev. F. Howorth of Bury; Rev. George Heavyside of Rochdale. A leaden box containing coins, an oak box made from one of the timbers of the old Chapel, and a glass medal with a suitable inscription, were deposited in the corner-stone. The glass medal was kindly prepared for the occasion, and presented to the Building Committee, by the Rev. Wm. Fillingham of Congleton. The stone was lowered with the customary ceremonies, and the worthy President, Mr. Ashton, announced that it was rightly placed, and expressed his good wishes towards the congregation for whose benefit the Chapel was about to be rebuilt. The Rev. R. Brook Aspland, minister of the congregation, then proceeded to deliver the address, which was listened to with respectful attention by the assembled multitude, now amounting to about 2000.

The Rev. Charles Wallace then delivered a strikingly impressive prayer. The following beautiful hymn, composed by the Rev. William Gaskell, was then given out by its author:—

O God! without whose fostering aid
In vain man's fairest schemes are laid,
With grace our humble work surround,
And make this truly hallow'd ground:—

Here may thy children grateful raise,
Through distant years, their song of praise,
And meet a blessing from above,
In holier trust, and purer love.

Here may the truths which Jesus gave,
Beam forth in all their power to save,
And kindle up that radiant faith
Which brightens life, and shines in death.

Here in communion full and sweet,
May rich and poor together meet,
As brothers all, and equal heirs
Of that bright world the Lord prepares.

Here may that love breathe unconfined,
Which feels for all of human kind,
Which yearns with deep desire to bless,
And break each chain of wretchedness.

Here may the thoughts of worldly care
Lie hush'd beneath the power of prayer;
And troubling grief grow calm and still,
Submissive to thy perfect will.

The children of the schools then returned to the school buildings, and each was dismissed with a bun. The workmen engaged on the building were entertained at a dinner, over which the principal contractor presided. The teachers of the schools spent the evening together in one of the lower school-rooms. In the large school-room above, a dinner for two hundred persons was laid out for the members of the congregation and their friends from a distance. David Harrison, Esq. was the chairman; and Samuel Robinson, Esq. the vice-chairman. Samuel Ashton, Esq. Thomas Ashton, Esq. of Flowery-Field, Robert Ashton, Esq. of Hyde, Thos. Brocklehurst, Esq. of Macclesfield, and many other gentlemen, favoured the congregation with their presence. Mr. Benjamin Armitage presided at the organ, and, assisted by an efficient choir, gave a variety of beautiful musical performances in the course of the evening. Various addresses were given in the course of the evening, some of them characterised by eloquence, and all by kind and Christian feeling. It was remarked with interest, that there were several ministers present, whose congregations had rebuilt, or were about to rebuild, their old chapels,—Rev. F. Howorth of Bury; Rev. J. J. Tayler of Manchester; and Rev. W. Smith of Stockport.

Some very liberal contributions in the course of the evening, were offered towards completing the chapel, including £50 from Mr. Samuel Ashton, £50 from Mr. Robert Ashton, and £100 from the lady of the Chairman; and it is hoped, that the time is not very distant, when their generous contributions will be available, and the building completed according to the approved elevation.—*Christian Reformer.*

CASE OF PROFESSOR BLACKIE.—Mr. Blackie, advocate, was recently appointed by the Crown, Professor of Humanity in the Marischal College, Aberdeen. Professors-elect, must, previously to their being invested with the rights and appurtenances belonging to their office, sign the Confession of Faith and the formulæ belonging to the Established Church. Mr. Blackie, according to this exclusive principle, had to appear before the Presbytery of Aberdeen, and give in his adhesion to the Church. He did so, but at the same time very honestly said, that, though he appended his name to the Confession of Faith, he did not profess to be a scientific theologian; he could not presume to believe that he had mastered all the propositions which that Confession contained; and he held that he sufficiently complied with the requisition of the law, when he gave a guarantee that he would teach nothing contrary to that Confession. This candid and honourable avowal startled the Presbytery exceedingly; but the Court granted him an extract, to the effect that he had signed the Confession, and thus had complied with the terms of the law. Some of the members of the Presbytery soon began to discover their error, and wished to retrace their steps, and withdraw the certificate which they had unwittingly given, or revoke the modified conditions on which he had obtained it. Accordingly, a *pro re nata* meeting of the Presbytery was held, and Mr. Blackie was summoned to appear before them. The learned gentleman did not think it his duty to obey the citation, but forwarded a letter from Edinburgh, where he is residing, to the Court, reiterating his former declaration, and denying the powers of the Presbytery to recall the certificate which they had formally granted. A long rambling discussion took place on the subject. Ultimately, the following motion was carried; namely, “That a letter from Mr. Blackie having been read, the Presbytery find that he does not consider that he has signed the Confession of Faith as the confession of his faith, and in conformity with the terms of the Act of Parliament; and that he does not conceive himself bound by the terms of the formulæ; and the Presbytery order this finding to be intimated to the senatus of Marischal College, and the other parties concerned.” Thus the matter stands. We see at once what will be the result. The Presbytery will come off second-best, inasmuch as it will not be competent for it to withdraw the formal certificate which it has granted. But before they yield, they will, we doubt not, show their usual bigotry and violence. We hope that this exclusive attempt on the part of the Presbytery of Aberdeen, to enforce “the Church’s control over the Universities,” will have the effect of draw-

ing public attention to the subject, and of getting all religious tests, on the part of Professors-elect, done away with.—*Edinburgh Chronicle*.

THE REV. H. W. G. WREFORD has been obliged, in consequence of ill health, to resign his situation as minister of the Congregation at Coventry. Whilst, in common with his friends and people, we sincerely regret this, and trust that a milder climate may restore him to health and strength, we have pleasure in inserting the following Address to Mr. Wreford, and in stating, that it was accompanied by a present of Fifty Pounds.

“ To the Rev. H. W. G. Wreford.

“ Dear Sir,—In accepting the resignation of your charge as our pastor, we feel constrained, in no ordinary degree, to express to you the heartfelt sorrow with which we contemplate the severance of a connexion, which, for the last nine years, has been so eminently serviceable to the cause in which you have been engaged. Permit us, in this imperfect manner (by no means an adequate expression of our real sentiments) to acknowledge your services in the important office you have so honourably sustained. Of the talent, the energy, and the consistency which have characterised your ministry, we shall long entertain a grateful remembrance. In your treatment of controversial questions, the great principle of Christian love has ever subdued the acrimony which too generally disgraces polemical controversy. For this, your lectures on ‘The Evidences of Christianity,’ and on the peculiar tenets of Unitarian Christians, were eminently distinguished. While vindicating by precept the simplicity of the Gospel, you illustrated its practice by your liberal and candid treatment of its opponents. As a member of society, we have found you the able and earnest advocate of all measures having for their object the moral, the intellectual, and the physical improvement of man.—In thus taking leave of you, receive this humble expression of our deep sympathy, with the assurance of our earnest and affectionate wishes for your speedy and permanent restoration to health; and that, with invigorated powers of body and mind, you may again be enabled, under Divine Providence, to exercise in a wider sphere of usefulness those talents and active virtues, the loss of which we so sincerely deplore.

“ In the name of the Congregation,

“ S. CARTER, Chairman.

“ Coventry, 15th Sept. 1839.”

"To the Members of the Congregation, assembling in the Great Meeting-House, Smithford-Street, Coventry, for the Worship of One God, the Father, through his Son and Messenger, Jesus Christ.

"My Christian Friends,—It was lately my painful duty, to communicate to you, my inability, in consequence of the coldness of the climate, to continue my labours amongst you. I have now to thank you for the kind and flattering terms in which you have been pleased to acknowledge my services. Humble as those services have been, they have at least the merit of having been rendered with single-mindedness, and with a sincere desire of promoting your best interests, as individuals, and as members of a Christian Society. In my public instructions, it has been my endeavour to inspire you with a love of truth, and a manly independence of mind in the assertion of it; together with that candour and charity to others, which the peculiarity of your circumstances, and your Christian profession, so imperatively demanded. At the same time, I trust that I have not neglected to impress upon you, that the sole value of religious truth, consists in its influences on the heart and life. It has, however, in a more especial manner, been my wish to extend my influence amongst you as your Pastor; in private to gain an interest in your feelings, that in public I might address you more as a friend than a lecturer; in the unreserved intercourses of private life, to discover those wants which are concealed from the world, and which the solicitude of a Christian minister may so often relieve. Your sorrows, I have felt, called for my sympathy; your distresses, for my counsel and relief; and whilst I have acknowledged the claim which you have all had upon me, more especially strong have I felt that claim to be, in the case of you, my friends, who are poor in this world's goods. If, in any slight degree, my wishes have been accomplished, or my efforts successful, as your partiality assures me they have been, I desire to thank that Being, who has made me the instrument of good, and without whom, our best laid schemes, and our most strenuous efforts, are of no avail. My labours amongst you are now terminated; and it is truly grateful and consolatory to me, in this season of anxiety and sorrow, that they have been so kindly acknowledged, as I have thus the assurance, that they have not been in vain. Permit me, in taking leave of you, to express a hope, that, though absent, I may yet live in your affectionate remembrances; and that the principles which I have advocated from your pulpit, may continue to be the guide of your conduct. I pray you to cultivate the closest union amongst yourselves, avoiding such questions as engender

strife; and being chiefly concerned for the diffusion of the fundamental truths of the everlasting Gospel. I pray you to exercise toward others, that candour and charity, which your profession demands, and which in you it would be a gross inconsistency to violate; and in every relation of life, I pray that you may magnify your faith by your works, that men may see and confess, that you have been with Christ, and learned of him.

And now, my beloved friends, receive my sincere—my parting blessing. Though compelled to leave you, and to labour in a more genial climate, believe me, that I shall ever retain an affectionate remembrance of those whose devotions I have so often led; with whose sorrows I have so often sympathised; whose distresses I have endeavoured to relieve. May prosperity attend you in all your righteous undertakings; may every blessing wait upon you in your families; may you, as members of a religious society, be filled with all the fulness of Christ; and when our connection with this life shall cease, may we meet before the throne of God; with this, as the ground of our hope and crown of rejoicing; mine, that to the best of my ability, I have administered the Word to you in faithfulness; yours, that you have readily received it, and applied it with a deep sense of its everlasting importance. And now, may the blessing of God be upon you, and dwell richly amongst you for evermore.

“My beloved brethren, believe me to be, your affectionate and faithful Friend,

“HENRY WILLIAM GARDINER WREFORD.

“Coventry, 25th September, 1839.”

REVIVALS.—Our readers, more especially those in England and Ireland, may have expected, perhaps, that ere this, we should have noticed some of the many scenes of the so-called “Revivals of Religion,” of whose occurrence newspaper report has spoken. We have not been unmindful of the matter, and shall probably treat it at some length in our opening Number for 1840. The fanaticism has indeed been of a fearful character; nor has it been confined to the ignorant. Even now, attempts are making in this City to prolong the delusion. A course of lectures, by fourteen clergymen of the Established Church of Scotland, to be delivered on Sunday nights in Albion Church, and repeated on Monday evenings in St. George’s Church, were begun on the 3d November, and are to be continued till February 2. Every kind of machinery is in motion to aid the Revival; hitherto, however, without much success in Glasgow. Mr. Harris has preached two lectures, contrasting the nature, spirit, and

purposes of Christianity, with the nature, machinery, spirit, and results of modern Revivals, and has had to re-deliver them once and again—crowds flocking to hear them. He has received a requisition, signed by many inhabitants of Kirkintilloch, to preach there, and has complied with the request. Urgent wishes have been expressed for their publication, but this he has declined.

REMOVALS AND SETTLEMENTS OF MINISTERS.—The Rev. G. W. Philp—son of the respected Rev. R. K. Philp, the Domestic Missionary in London—is settled with the congregation at Brentford, Middlesex.

The Rev. W. Hincks, F. L. S., has entered on his duties as minister of Stamford-Street Chapel, Blackfriars' Road, London.

The Rev. T. Hincks, late of York College—son of Rev. W. Hincks, and grandson of Rev. Dr. Hincks of Belfast—has accepted the invitation of the congregation at Cork.

The Rev. J. Crompton has removed from Frenchay, near Bristol, to Norwich, to succeed Rev. W. J. Bakewell.

The Rev. J. Kendal, of York College, has accepted the charge of the congregation at Devonport.

The Rev. J. Malcolm is settled at Boston, Lincolnshire.

The Rev. A. M. Walker has succeeded the Rev. S. Wood at Canterbury.

THE CHRISTIAN PIONEER.

IN one of the articles on "What should Christian Unitarians do?" we expressed our desire to change the form of "The Christian Pioneer," by converting it into a newspaper, to be published, at first, once a-fortnight, provided we received sufficient encouragement for so expensive and responsible an undertaking. We are still as convinced as ever of such a plan being calculated to effect extensive and lasting good; but this does not appear to be the view entertained by the Unitarian denomination in Great Britain, judging, at least, from their comparative silence in regard to the proposal.

We have now therefore to announce, that "THE CHRISTIAN PIONEER" will continue to be published *on its present plan, and in its present form*, and that on the 1st of January 1840, the *First Number* of the *Fourteenth Volume* will be issued. We solicit the continued support of our Subscribers and Friends. We should be gratified and encouraged by an

increase of Correspondents. When the Penny Postage Act takes effect, one obstacle in the way of communications for "The Christian Pioneer" will be removed. Is it too much to hope, that the Secretaries of the various Unitarian Associations and Congregations, will then not esteem it too great a labour to transmit reports of proceedings for insertion in our pages? We request this of their hands. And of every individual who thinks the continuance and diffusion of "The Christian Pioneer" to be means of promoting the spread of the knowledge and practice of Christian truth and righteousness, we respectfully urge the obtaining of *one additional subscriber.*

COMMUNICATIONS, and BOOKS for REVIEW, may be addressed to the Editor, at Messrs. SIMPKIN, MARSHALL, & CO.'S, Stationers' Court, London; or direct, to the Rev. GEORGE HARRIS, Glasgow.

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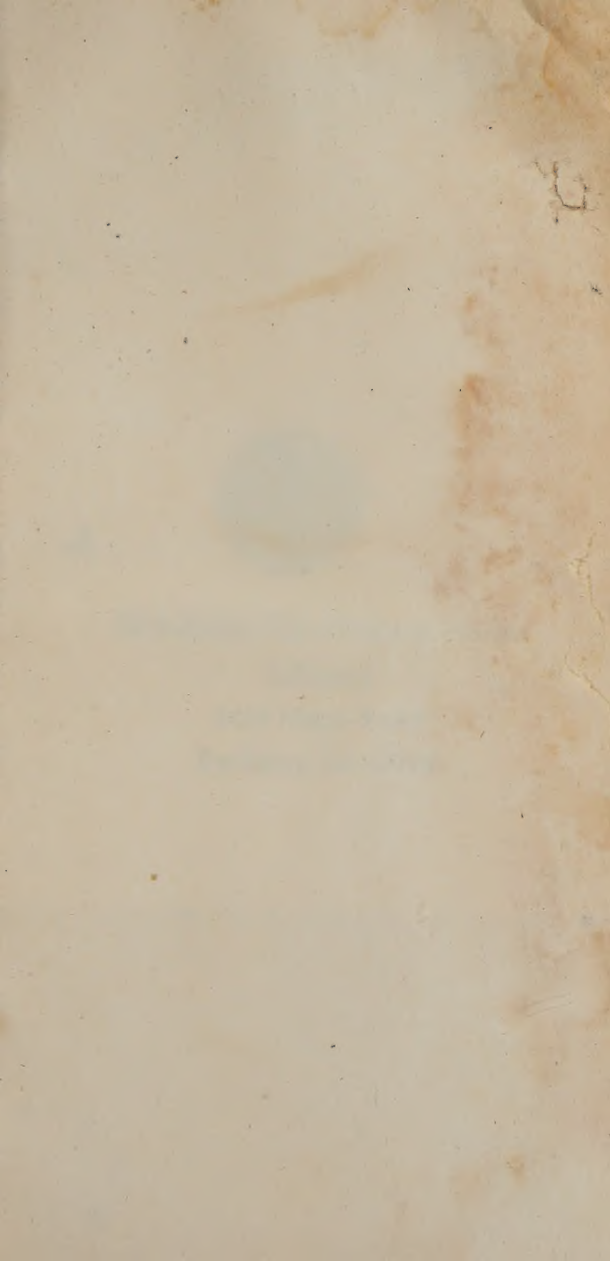
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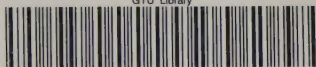
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